

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaistical Affairs.

### THE LIBERATION SOCIETY AND THE RITUALISTS.

*Lucus à non lucendo.* We are not about to discuss the affairs or the relations of the Liberation Society. We are not going to claim the fealty of Ritualists to its authority. We do not purpose or desire to make more of the Rev. A. H. Mackonochie's letter to the *Times* than he would wish we should. We bracket together the Liberation Society and the Ritualists, not because there is, or is likely to be, any secret or open alliance between the two bodies—not because we have the remotest expectation or the faintest wish that Mr. Mackonochie will himself come over, much less that he will bring with him a troop of auxiliaries, to the organisation which has made itself—we suppose we must say in deference to English respectability—notorious but not famous. This journal—as everybody is aware who is acquainted with its tastes and tendencies—is not enamoured of Ritualism, or Sacramentalism, or Sacerdotalism—nor, we venture to surmise, is Mr. Mackonochie or any of the clergymen or laymen who agree with him in his ecclesiastical views, in the least degree enamoured of this journal. Yet it happens that they and we meet at one point—and that point underlies the objects of the Liberation Society. They and we are intent upon bringing about precisely the same result. They and we are animated by nearly, if not precisely, the same motive. They and we differ very widely as to *what* enters into the essence of the Christian revelation—but they and we thoroughly concur in what should be the relation of Christian truth, in its socially embodied form, the Church, towards the Civil Power. The demand of both is the same—that the Church as a spiritual institution should be free and independent.

Mr. Mackonochie is naturally aggrieved by the judgment of the Judicial Committee of Privy Council which insists upon strict conformity to the Rubric. "It cuts us off," he says, "as far as the act of a civil court can do so, from Catholic tradition." In other words, it defines for the clergy and laity of the Establishment, a legal range of doctrine and mode of worship. Is it really possible, or, if possible, would it be safe, to put national property at the ultimate disposal of an essentially directorial, instead of a merely interpretative, body for spiritual purposes. The whole question before the Lords Justices was a question of tempo-

ralities and of the duties to which they were legally assigned. They did not assume to determine what is truth. They did not ask guidance of Catholic tradition. They restricted themselves, as they were bound to do, to the interpretation of an Act of Parliament, so far as it bore upon certain matters referred to them. They took the Book of Common Prayer and the Rubric, as they would have taken the trust-deed of a Dissenting chapel had the dispute referred to any alleged violation of it by a Dissenting pastor, or church, or congregation—and they determined in the one case, as they would have done in the other, what were the obligations imposed by the trust. Constituted as the Committee is, it would be, no doubt, a miserably untrustworthy ecclesiastical court. But, in reality, it is not an ecclesiastical court at all. It is a court of ultimate appeal in respect of all causes of contention, and its simple business is to decide, not what is intrinsically right or wrong in the cases which come before it, but what bearing the law has upon them. England will never consent to refer to an Ecclesiastical Court, in the strict sense of the term, the final decision of what should be the doctrine or the ritual of the Establishment, and they who desire to yield themselves to the authority of Catholic tradition must first emancipate themselves from an Act of Parliament quasi deed of trust, to be interpreted by civil judges.

Mr. Mackonochie seems to see this, and therefore asks for only a sort of *ad interim* reform of the ecclesiastical law courts. His main claim is a final and complete deliverance from State control. "An equitable union of Church and State is only possible," he asserts, "when the two terms are co-extensive. In any other case one of two difficulties will arise—either the influence of the Church in the affairs of the State will be a burden to those subjects of the State who do not belong to her pale, or else (which is the more probable alternative) the yoke of the State will press heavily upon the conscience of the Church." True, and both these positions, not in their alternative relation, but as concurrent facts, have been constantly maintained, and variously illustrated, by the Liberation Society. Seldom, however, if ever, have the exponents of the Society's principle ventured upon employing so bold a metaphor as that used by Mr. Mackonochie. "What right," he asks, "has the spouse of Christ to ally herself with the powers of the world? Surely, to do so is to commit that terrible spiritual adultery against which her Lord has so often warned her." . . . "The Jewish Church began to fall from God, and ultimately sank into idolatry, from the time that it became an Establishment in the reign of Saul. The reign of Constantine was the beginning of the decline of Christianity in spiritual things quite as much as it was the beginning of its rise in temporal grandeur. Nor do I think that the State has suffered less than the Church from the alliance." These are truths with the substance of which the Liberation Society has laboured for many years to indoctrinate the public mind. It has acted upon Mr. Mackonochie's fervent exhortation, "Let us, then, as citizens, as well as Churchmen, move every power to obtain a dissolution of this ungodly alliance." "Once free from State control," he continues in language which might have been writ down for him by the much-abused organisation, "we shall

begin, I trust, to feel as a body, and not merely as individuals, that we belong to a kingdom which is 'not of this world.' Our bishops will know that their power is that of the servants of *Christ*, not of Lords of Parliament; we of the clergy shall be free from the temptations to worldly gain and ambition with which an Establishment surrounds men; and our people will receive or reject us for *Christ's* sake, not as ministers appointed by the State."

Mr. Mackonochie, however, deprecates "secession." It is in the Church of England, not outside of it, that he would win spiritual freedom. He is ready to look the property question fairly in the face, and to have it disposed of equitably. We should differ with him as to the principles he would apply in determining its distribution, but we recognise in his propositions a liberal and disinterested intention. They pretend to no more, he tells his readers, "than a rough suggestive view of the question of justice." "But," he concludes, "be that as it may, I for one say, Let the State send forth the Church roofless and peniless, but free, and I will say 'Thank you.' We look on with solemn curiosity, and ask ourselves, but without receiving any reliable response, "Whereto will this grow?"

## HOW IT WAS DONE.

In noticing Mr. Sherlock's pamphlet on the Irish Church question in our last number, we could not avoid an expression of regret that the author had omitted what seemed to us to be an essential element in any discussion respecting the reconstitution of the Irish Church. He gave us the Constitutions of the most conspicuous of the Free Episcopalian Churches, but he did not inform us as to the steps which were taken to make those Constitutions. The Churches referred to by Mr. Sherlock were those of the United States, of Canada, and of New Zealand. Probably the last two bear a nearer resemblance to what is likely to be the position of the Irish Church than was possessed by the Episcopalian community in the United States, but, as the last-named Church, while it sprung from the most unfavourable soil, has been the most successful of all the sister Churches of the English Establishment, we propose to supply the gap which Mr. Sherlock has left open.

No Church of modern origin, and certainly no Episcopalian Church, ever started under more unfavourable circumstances than the Episcopalian Church in America. When the Revolution took place nearly the whole of its clergy took side with the Royalist party. This was not the case only in the South, but even in New England. Of the Virginian clergy, about two-thirds opposed the popular movement, and in the whole North the same body, without, as far as is known, a single exception, held themselves to be bound by their oaths of allegiance, and therefore opposed the Revolution. Personally and socially, these men endured, as was natural, no small degree of persecution. Many were driven by necessity from their professional occupations, and took to other means of livelihood. The ban of public opinion was upon them. They were considered to be the abettors of tyranny, and they were the suspected of the whole people. Here, as always in England, the Episcopalian clergy as a body took the side of absolute power as opposed to popular rights. And, when the popular party prevailed, they were left broken and disorganised, without any system of government, destitute of resources, and frowned upon by almost the entire nation.

When the Revolution was accomplished, there was legally no such thing as an Episcopalian community in any of the United States. There were Episcopals, but they had no organisa-



tion, no laws, no funds, and not even a single bishop. Up to this time America had been treated as other colonies had been treated. They were governed, ecclesiastically, from England. Patronage had been dispensed from England, and all ordinations had been made by English bishops. If a colonial clergyman was required to be "made," he had to go to England to obtain orders. For, with that jealous retention of power which, up to the end of the last century, had always characterised the English Episcopate, there was more than a reluctance, there was positive opposition, to the appointment of a colonial bishop. "Colonials," indeed, are of the most modern origin. We half doubt whether an English bishop, such as Horsley, would at that time have considered a colonial as possessing anything like the same virtue as himself. Apostolic succession could not be trusted to a voyage across the Atlantic. It might survive the journey from the Tiber to the Thames; but who knew what might happen—what occult power or authority might not be lost—in a seven weeks' trip from London or Plymouth to New York or Philadelphia! So when the Revolution was accomplished, the Episcopalians in the United States found themselves destitute of the very *sine qua non* of Episcopacy. There was not a bishop within three thousand miles.

They were left pecuniarily in quite as bad a position as they were left ecclesiastically. The Propagation Society, which had hitherto been a mainstay of support, withdrew its assistance as soon as the colonies became independent. In several States the law touched the unpopular Church with exceeding rigour. In Virginia—the "old dominion" of Raleigh—the glebes were taken away, and many churches shared the same fate—not by positive Act of the Legislature, as some might suppose, but, certainly, by a very rigorous construction of English common law. North and South, indeed, as an American Episcopalian clergyman, who has written the history of his Church, observes, "the churches were in ruins, or closed, or deserted; there was no centre of unity, and not a shadow of ecclesiastical government existed." And there were not more than two hundred clergymen in the whole of the thirteen States.

The first idea which occurred to some Episcopalians was that there was a necessity for a local bishop. Dr. Seabury was therefore elected by a voluntary convention of the Episcopalians of Connecticut, and sent over to England to be consecrated. It was found, however, that there was no power to consecrate him without—save the mark!—the authority of a special Act of Parliament. So Dr. Seabury went to Scotland, and was then, in 1784, consecrated by the Bishops of Aberdeen, Ross and Moray. Meantime, the Episcopalians in other districts had taken action. They assembled one after another in voluntary Conventions, and at the close of 1784 a General Assembly, consisting, however, of only fifteen clergymen and eleven laymen, was held in New York. This assembly agreed, amongst other things, upon a General Convention of the Church in Philadelphia in the following year. This Convention was summoned and attended voluntarily, by members from most of the new States. Here the national union of the Episcopalians was formed, an ecclesiastical constitution was agreed upon, and the Prayer-book was temporarily revised. Of course, this was a "mere voluntary" association, and any who chose might refrain from joining it. But, after some time, all the Episcopalians connected themselves with it. One great difficulty was felt. They had one bishop, but one bishop only cannot consecrate another. It was therefore ultimately decided to send over three clergymen for consecration in England. Two went, and the Archbishops of Canterbury and York successfully exerted themselves to procure a special Act of Parliament in 1786, to enable them to consecrate these men. Their names were Dr. White, the chairman of the Philadelphia Convention, and a friend of Washington, and Dr. Provost. These, with Dr. Seabury, made up the number requisite for the consecration of new local bishops, and from them all the bishops, as such, of the United States have descended.

The Constitution of the American Church was indicated in our last number. It took, however, some time to frame, and was ultimately settled in the midst of great differences of opinion. By-and-bye, however, all submitted to it, and, as in England, the American Courts of Common Law have always upheld the rights of the community as such against rebellious members. Mr. Caswall, from whom we have once before quoted, explains in very clear language the relation of his Church to ordinary law. He says, "All the religious bodies or denominations in the United States possess the

right to try and depose the ministers and members, provided they adhere in the trial to their own acknowledged canons and regulations. If the accuser consider himself aggrieved, he may apply to the civil courts, which will institute proceedings to ascertain whether these canons or regulations have been strictly followed in the trial, but will not undertake to review the evidence. If it appears that the rules of the denomination have been followed, the accused has no alternative but to submit."

No Church, as we have already said, sprung from such sources, has prospered more than the American Episcopalian Church. Its ministers are now numbered by thousands, and its members by hundreds of thousands. In proportion to its share of the population it is very wealthy, and even in New England, and conspicuously in New York, it is getting to be the "fashionable" religion. It has outlived the bad political odour which attached to its origin, but it is still the Church of the Conservative section of American society. It has done, however, great spiritual work, and it has increased in marvellous proportions. As a Free Church, it may be said to have begun upon nothing; now, it is one of the most perfect, highly organised, and numerous of Christian societies. Any one who may choose to institute a comparison between its history and that of the Irish Church may learn some of the greatest lessons from the comparison. The one began with power, prestige, force, and wealth, and has been constantly dwindling in numbers as well as in influence; the other began in contempt and poverty, and has been constantly increasing.

#### ECCLIASTICAL NOTES.

A good deal of criticism has been passed upon the letters of some Roman Catholic bishops in Ireland to the Secretary of the National Association, relating to the disestablishment of the Irish Church. It has been said that the Roman Catholics are already putting forward their "pretensions"; and pretty generally it has been insinuated that the letters of the bishops are both unwise and untimely. Besides this the *tu quoque* argument has been very freely used, and it has been asked how Roman Catholic bishops can write such letters as Cardinal Cullen, Archbishop Leahy, and others have written, in the face of the recent Papal declaration against religious equality? We are not in the smallest degree concerned to vindicate the consistency of Cardinal Cullen or Archbishop Leahy, or any other of the Roman Catholic bishops of Ireland. We doubt whether we could do it if we were to try. If they can reconcile their relative positions to the State and to the Pope they must do it; it is quite impossible for us to discharge such a duty for them. But when we find them declaring for "religious equality," why should we complain, or why should we hurt them? Here at least they are in the right path, and it ought to be obvious that it is a path which, honestly followed, cannot but end in Protestantism; without which, or the adoption of its fundamental principles, there can be no "religious equality" whatever. As for the timeliness of these Episcopalian letters, we judge that the bishops themselves are more competent to pass an opinion upon such a question than are some of their English critics. We judge, indeed, that they may, one of these days, be proved to have done the State an essential service in making their declarations. It is possible to disestablish and disendow in several ways, all of which, but one, would not realise "religious equality." The bishops have thrown their unquestionably great weight, in this instance, into the right scale, and, however much we may differ from them in some matters, we cannot help expressing our opinion that, in writing as they have now done, they have performed a very valuable, although, as it may turn out, not a needed service. If there should have been a single member of the Cabinet, not in Mr. Gladstone's confidence, who had thought of tricking the Irish people with anything short of perfect religious equality, the bishops' letters will have informed him that the trick cannot be played. Perhaps some part of the scorn and depreciation which have been heaped upon these epistles may be due to the unwelcome discovery of this fact.

We are reminded by a correspondent that Church-rates are not yet extinct in the sense that there is no necessity for paying them. The operation of all Acts of Parliament dates, of course, from a certain time, and it is contrary to the established rule of law in England that public Acts should be retrospective. Rates made before the 31st of July last can, of course, still be enforced, unwise although it may be, as we should think, to enforce them. But generally, the Voluntary Act is now in operation. With regard to this the following misgiving, issued, we believe, by some one of the central Church

societies in London, has been put into circulation. It is entitled, "Seven Reasons why I should Pay the Church-rate under the New Act," and runs thus:—

1. Because it is for the honour of God that His public worship should be maintained, and He says, "Them that honour me, I will honour."
2. Because the Church is the property not of a section of the parish, but of the whole. All have a right in it. All may, if they will, enjoy the benefit of the public ministrations of God's Word and sacraments therein.

3. Because a rate, which is laid by the inhabitants of the parish in vestry, by themselves for themselves, at their discretion, and by which every one is assessed according to the value of the house and land in his occupation, is a more just and equitable mode of providing for the necessary expenses of keeping the church in repair, and of maintaining the public services in it, than any other that can be devised.

4. Because by paying the rate I am fulfilling the law of Christ, which commands us to bear one another's burdens; whereas, if I should refuse to pay the just amount for which I am assessed, instead of helping to bear my brethren's burden, I should be throwing an additional burden on them.

5. Because by paying the rate I can best help to promote peace and goodwill.

6. Because the payment is so inconsiderable and the good obtained thereby so considerable.

7. Because it is now a voluntary rate, and if I only do my duty to God and my brethren, when I can be compelled, what is my Christianity worth?

Clever and plausible this undoubtedly is, but, apart altogether from some other considerations which might be named, we are unfeignedly sorry to know that it is being put into circulation. Is it possible that the Episcopalian Church can maintain its ground as a Christian community only by the substitution of literary tricks for the worse alternative of compulsion? Is there not a single bishop or archdeacon who believes in his own Church, and who can trust it out of sight of the cadger's system of support?

The Ritualistic meeting at St. James's Hall last week, has resulted in the division of the Ritualists themselves into two hostile camps. This fact appears from a correspondence between Archdeacon Danison and the Rev. C. F. Lowder, which appeared in the *Herald* of yesterday. The Archdeacon is aggrieved at the adoption of Mr. Lowder's motion, which left it optional whether or not to obey the recent decision. He says that he should have had no connection with the proceedings, but for the understanding stipulated from the first, that the principle of obedience to law should be without reserve. He says, writing to Mr. Lowder:—

When the connection of the Church of England with the Church Primitive and Catholic is in terms denied by the law of England, or when we, its bishops and clergy, are forbidden by law to teach primitive and Catholic doctrine, we can, by God's help, unite in leaving that position. Meantime it has become necessary, in consequence of what took place on Tuesday last, that the line between us be distinctly marked. Your amendment would have left the meeting in the eyes of all men committed to resistance. Any other interpretation would be non-natural. What could be done to remedy the mischief was done; but I agree with you in thinking it was wholly insufficient. Certain links binding the Church of England as established by law to the Church Primitive and Catholic have been broken by law. Many links remain untouched. Bishops and clergy are allowed by law to teach some of the worst heresies; but the liberty of teaching the truth of the Church Primitive and Catholic is not denied by law. It is a bad position, doubtless, but it is not the worst. These being the facts of the case, I hold my position, and obey the law. You hold your position, and resist the law. How is it possible for us to unite in any course of action for amending the law? Which of us is bound by the religion we teach to give way, I leave to yourself and to others to judge.

This is altogether characteristic of the Archdeacon, who, although in our judgment, mistaken upon ecclesiastical questions, is always straightforward to the utmost degree of the straightforwardness of a perfect gentleman.

The curates' question has at last attracted the attention of one Evangelical organ of the Establishment, the new *Rock* newspaper. It is rare to meet with an advocacy of curates' rights in this section of the Church, but nothing even in a Ritualistic organ could exceed the following:—

It is surely rather hard to find that as intellect and culture are most needed for the advantage of the Church, such gifts are gradually becoming less and less characteristic of our ministry. We cannot and will not disguise the fact, that it is here we find the source of an evil that threatens the very existence of our National Church in this age of free, unfettered inquiry, and progressive culture. We confess, with pain, that talent and honest work, as a rule, have as much chance of promotion in the English Church as they would have at Timbuctoo. In the curate talent is, for the most part, never recognised, and of course never rewarded; and in others it is sneered down, talked down, or ignored in a thousand modes of meanness familiar to all dealers in envy and malice. The man of law and the man of medicine have each of them a pretty fair field before them, but of how many of our curates can this be said? What is done for the talented tongue or powerful pen that defends the Church against all its intellectual foes? What do we for the pious God-fearing man that devotes the best bloom of his manhood to the poor "making many rich," and extending the earthly kingdom of his God? Why, we simply starve them, and we give the rewards that should be theirs to men of better blood than brains, of more showy accomplishments than piety, and to men



On Sunday morning, at All Saints' Church, Lambeth, after prayers had been said, the vicar, the Rev. F. G. Lee, ascended the pulpit, and, having made the sign of the cross upon himself with his finger, and uttered the form, "By the grace of God, Amen," read from a paper to the effect that, whereas judgment having recently been given by the Privy Council in the matter of "*Martin versus Mackonochie*," by which certain results were brought about touching the form of worship observable in the Church, and by which certain of her Majesty's subjects were legally deprived of the right to adopt such form of worship as they believed to be meet and proper, "I, George Frederick Lee, vicar of All Saints', Lambeth, having in mind the provisions of Magna Charta, and the terms of my ordination, do hereby solemnly protest against the said judgment, and against the imposition of pains and penalties in matters of Church discipline by the said Privy Council." The reverend gentleman then proceeded with his sermon, which was in favour of the doctrine of the real presence. In the church the modification of the ceremonial was most marked. There has hitherto been a procession composed of the priests, assistant-priests, acolytes, and choristers, thirty-one in number, bearing the processional cross, banners, and various insignia, who, entering from the vestry, dressed in the most advanced Ritualistic vestments, paraded up and down the structure chanting the



processional hymn. On Sunday there was no procession, the banners were done away with, as were also the coloured vestments, and the ministrants numbered ten less than usual. In place also of a richly embroidered silk stole, the celebrant simply wore, beside his surplice, a plain green stole, which latter was laid aside after the Homily and during the consecration and administration of the Holy Communion. The altar-lights, four in number, were retained; the elevation of the paten and chalice was confined to slightly raising both from the altar and bowing low, genuflection being also restricted to just perceptibly bending one knee at the conclusion of the consecration prayer.

At St. Paul's, Walworth, on Sunday, the effect of the recent order of the Privy Council could be clearly traced in the change in, or rather omission of, certain practices which usually mark the services in this church; but the sermon of the incumbent betokened no lack of Ritualistic zeal on his part. The most noticeable change in the appearance of the altar was that although there were placed upon it eight candlesticks holding candles, and alternated as to position with so many vases of flowers, no candle was lighted. Up to yesterday week two candles were always lighted at the communion service at St. Paul's. When the procession issued from the vestry, a little after eleven o'clock, it was observed that no processional cross was borne by the leading chorister. The celebrant (the Rev. Mr. Bignall), curate of the parish, and his assistants, two other curates—occupying at the relative positions of high priest, deacon, and sub-deacon at High Mass in the Roman Catholic Church—were apparelled in green vestments, embroidered in gold, wearing underneath the dalmatica and stole. The chants were, for the most part, given with Gregorian music, and the officiating clergyman performed the greater portion of the service with their backs to the congregation. At the Communion there was no incense used, no elevation of the consecrated elements, and no genuflections at the consecration. After the consecration there were both genuflections and prostrations by the officiating ministers.

At St. Paul's, Lambeth, on Sunday, the candles stood upon the altar, as usual, but were not lighted. There were other noticeable departures from the usual method of conducting the services. The incumbent, the Rev. John Going, M.A., preached a sermon which had direct reference to the changes which had been made, and to the present position of the Ritualist or "Catholic" party in the Church of England. He said it was wrong to say that he was afraid of the endowments being taken away; he would rather give up all endowments belonging to that parish, and trust to the seal and liberality of those who heard him, than be continually kept in the bondage in which they now found themselves. The freedom of religion from State control was not a hopeless task. It was one in the accomplishment of which many of their enemies would join, and it was a task which was not unworthy of Christian men.

At St. Matthias, Stoke Newington, there was no observable departure from the order of the service heretofore enacted—An order of a very Ritualistic, or rather Popish, character. The vestments worn were green and gold. Besides the two lights on the "altar," there were six on the re-table. Incense was profusely used. Taking for his text, "Patient in tribulation," the preacher applied it to the present circumstances of the Church—rather the Ritualistic party—under the judgment, suggesting, "He was despised and rejected of men," as descriptive of it!

The Rector of Morpeth, a brother of Lord Grey, was somewhat roughly interrupted on Sunday week while acting up to the spirit of one of the resolutions of the London meeting of Ritualists. The hon. and rev. gentleman spoke of the judgment of the Privy Council as an "unrighteous judgment," and avowed his intention of preaching the doctrine of the Real Presence "more strongly than ever." Upon this there was a cry of "Treason, treason," and several persons left the church.

A few days after the delivery of the judgment in the St. Alban's Ritual case, Dr. Littledale, in a letter to the *Times*, stated that the Judicial Committee were not unanimous, and that it was only through the casting vote of the Archbishop of York that the adverse judgment was given. The Rev. Canon Trevor having called the attention of the Archbishop to this statement, his Grace writes to say that the whole story is a pure invention.

The following protest, drawn up by the Rev. F. G. Lee, was formally made at All Saints', Lambeth, and in several churches both in London and the country on Sunday, and has been already very influentially signed by clergy of the High Church party:—

In the name of God. Amen. Whereas, in the case of Martin v. Mackonochie, a judgment has been by her Majesty the Queen by and with the advice of her Majesty's Most Honourable Privy Council, in which certain principles are laid down and acted upon which, if accepted and generally applied, would seriously damage the Church of England in the estimation of the Faithful both at home and abroad:

And, Whereas the said principles, in their nature, tend to dissociate the present Church as by law established from the Pre Reformation Church, and by consequence from the Primitive Church:

And, Whereas, moreover, the said principles, if strictly applied, are such as to render the due administration of the Holy Sacraments: the celebration of Divine service impracticable, if not impossible:

And, Whereas, furthermore, without any fresh legislation, the said judgment thus tends to curtail the reasonable liberties and lawful rights of Churchmen of one school of thought in a manner and to an extent unprecedented, while it lays upon another school a burden of observances which neither they nor their fathers were able to bear:

Now we, the undersigned beneficed clerks, having in mind the provision of Magna Charta that the Church should be free, and our own declaration at the time of our ordination, to minister the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, do hereby solemnly protest against the principles of the said judgment being taken to be the true principles of the Church of England, and against their being imposed by penalties and punishment upon the clergy of the said Church for their acceptance.

The Rev. A. H. Mackonochie writes a long letter to the daily papers in reference to the recent judgment, which, he complains, cuts off the Church of England (as far as the act of a mere civil court can do so) from Catholic tradition. This Catholic tradition, he contends, is the thing, and the only thing, on which the Church of England professes to stand, and is her one defence for the Reformation. What are the Ritualists now to do?

We are told that we bore the "Gorham" case, we bore the "Essays and Review" case, and why should we not bear this, which only touches the outside of things, not the heart of doctrine? For one thing it may be answered that it is "the last straw which breaks the camel's back." The injustice which we have had to bear has been cumulative; and if this be (as people say it is) but a straw, yet it may make up the sum of the injustices to be beyond endurance. But more than this. We did not bear the "Gorham" case, for we have ever since been doing the very thing the Privy Council told us not to do—preaching that the doctrine of baptismal regeneration is not an open question, but the essential truth of Christ, and the only honest sense of the Articles of the Church of England. We did not bear the judgment in the "Essays and Review" case, for we have, ever since it was delivered, made a point of teaching more fully than before the duty of every English Churchman to believe and teach the doctrines therein assailed, namely, the inspiration and infallibility of Holy Scripture, and the truth of Our Lord's teaching about the eternal world. If we ever had accepted these judgments we should have been guilty of heresy. We are told to wait till doctrine is attacked—and how will the enemy attack doctrine? Why, by cutting away bit by bit the outward expression of doctrine. In the meantime we are to stand quiet, though in danger of being called upon to break our ordination vows on some matter which to the world looks trivial, though to us essential, and by a court which has no spiritual jurisdiction over us, and whose decrees cannot bind us *in foro conscientie* in matters spiritual. The Privy Council may tell me to do what it pleases, but I cannot plead its decrees before the Last Great Court of Final Appeal.

He urges that Churchmen should begin at once, and stick to the work of insisting upon properly constituted ecclesiastical courts, in which Church law might be impartially and equitably administered by men really learned in the matter on which they are called to adjudicate. The next thing to be done concerns their relations to the State:—

I may judge from the reception which was given to a few words of mine at the meeting of Tuesday in Freemasons' Tavern, the conviction is gaining ground that the time has come for the Church to claim deliverance from the yoke of State control. I do not believe it to be a question belonging to any political school, for I constantly find myself at one on this point with men of views differing as widely as possible from one another and myself on political questions. Even if we look at the matter from a State point of view, the principle for which I contend lies deeper than any differences of modern politics; for thus regarded, an equitable union of Church and State is only possible where the two terms are co-extensive. In any other case one of two difficulties will arise—either the influence of the Church in the affairs of State will be a burden to those subjects of the State who do not belong to her pale, or else (which is the more probable alternative) the yoke of the State will press heavily upon the conscience of the Church. The English Establishment dates from a time when the two were co-extensive; and a continuance of this condition was assumed at the Reformation, but has not been realised, nor will any one dare to predict that it is likely to be realised; so that even from this point of view the union of Church and State is an anachronism, and ought to be swept away. But it is in the interest of religion solely, not in that of politics, that the question has to be viewed by us. What right has the Sponsus of Christ to ally herself with the powers of the world? Surely, to do so is to commit that terrible spiritual adultery against which her Lord has so often warned her. If the State be unbelieving—and I suppose no one wishes to impose upon the ruling bodies in the English State (except upon the Crown itself) the name of Christian—the very idea is an offence to the dullest spiritual instinct. And yet if we take the opposite hypothesis we shall, I think, find it worse. A Christian state is the child of the Church. It is of the Church, in such a State, that each individual is "begotten again of God in Christ Jesus"—it is by her that each is fed: by her prayer and blessing that all State acts seek for help from God; by her anointing that the sovereign is set apart for the high functions of government. Can we, then, defend adultery between a mother and her son? Such I believe to be, and always to have been, the nature of union between Church and State. Doubtless the State owes to the Church all the affectionate care and support that a dutiful son can give to his mother; but this is not the theory of Establishment. The Jewish Church began to fall from God, and ultimately sank into idolatry from the time that it became an Establishment, in the reign of Saul. The reign of Constantine was the beginning of the decline of Christianity in spiritual things, quite as much as it was the beginning of its rise in temporal grandeur. Nor do I think that the State has suffered less than the Church from the alliance.

Mr. Mackonochie therefore urges that every effort should be made to obtain a dissolution of the ungodly alliance of Church and State, and that petitions to Parliament and memorials to Convocation should be forthwith adopted. He concludes by saying—

Once free from state control, we shall begin, I trust, to feel as a body, and not merely as individuals, that we belong to a kingdom which "is not of this world." Our

bishops will know that their power is that of the servants of Christ, not of lords of Parliament; we of the clergy shall be free from the temptations to worldly gain and ambition with which an Establishment surrounds men, and our people will receive or reject us for Christ's sake, not as ministers appointed by the State.

One word more, and I have done. It is a great blessing to find that "Secession" does not appear to suggest itself to the minds of the people generally as a possible solution of our present difficulties. Lest, however, some should be seized with that fear, which "is nothing else but the betraying of the succours which reason offers," I would beg all English Churchmen to remember that it is in the Church of England that they must win or lose for Christ. Let us for our dear Lord's sake have no faint-hearted desertion, but let us see all our brethren taking courage out of defeat, and rallying themselves in their proper posts for the glorious contest which is before them: Freedom for the Church of their fathers!

The *Record*, referring to the rumour that Mr. Mackonochie, unable to pay the enormous costs with which he has been saddled, may possibly go through the Bankruptcy Court, says that, if the "vicarage of St. Alban's were sequestered for the costs, and a Protestant clergyman of the Church of England substituted for the Anglo-Catholic, such a conclusive result would probably gratify the promoter, Mr. John Martin, even more than his recent victory."

In a further letter to the *Daily Telegraph* Mr. Mackonochie says:—

Looking at the matter from the side of abstract justice, I think Church property may be divided thus, according to the intentions with which it was given. First, the churches built and the endowments given or bequeathed by private persons up to the reign of William and Mary were almost invariably left for spiritual purposes, and therefore ought to belong to the Church. Secondly, the same classes of property for the next 140 years were mostly given to the Church as to a spiritual police-force, and therefore might rightly be claimed by the State. Thirdly, modern gifts and bequests have been mostly of the first kind, and ought, therefore, to follow the first class. Fourthly, tithes are a gift to God, made by the State at one period, which the State at another may, if it think fit, reclaim. But then I suppose that tithe-payers will have a right to claim that, when those which still go to their original purpose are remitted, the remainder which have fallen into lay hands shall also be remitted. This is, you will see, no more than a rough suggestive view of the question of justice, for which I am alone responsible. But, be that as it may, I for one say, Let the State send forth the Church roofless and penniless, but free, and I will say, "Thank you."

The Rev. W. J. Bennett, M.A., Vicar of Frome, the leader of the party who intend to resist the decree of the Judicial Committee of the Privy Council, and who moved the amendment to that effect at Freemasons' Hall, has issued a fuller statement of views, and invites all who agree with him to join the following:—

We, the undersigned priests and deacons of the English Church, yielding to none in devoted loyalty to her Majesty the Queen and the crown of these realms, as in all cases ecclesiastical and civil supreme, are nevertheless constrained, by prior obedience to the Catholic Church of Christ, to repudiate the authority of the Court of the Judicial Committee of the Privy Council, which has lately pronounced a judgment in regard of the rites and ceremonies of the Church.

The rev. gentleman states fully the grounds on which this repudiation is based, and proceeds:—

In consequence, therefore, and in fulfilment of these premises, we, the undersigned priests and deacons of the English Church, feel ourselves bound to continue as heretofore, in our several churches, those rites, ceremonies, and usages of the Primitive Church which have been condemned by a court purely secular, and contrary to the English Constitution. And this we do, according to our Divine Lord's precept, which, while it enjoins us to obey Cæsar in the things of Cæsar, clearly enjoins us to obey God in the things that are God's."

A letter from Lord Ebury on Ritualism appears in the *Times*, the spirit of which is contained in the following concluding paragraph:—

What I wish principally to urge upon the friends of our Church is, not to go muddling and pottering about these questions, spending in law money enough to build and endow places of worship and schools without number. If we are to go to Rome, let us go; if we are to remain reformed, let us remain reformed, and let those who are dissatisfied please themselves elsewhere. Do not let us be everlastingly halting between two opinions, and trying to become "honorary members of every school of religious thought." Let us avail ourselves of the laws and customs we have, in order to obtain changes where they are wanted. Above all, let us, giving a reasonable latitude to our clergy in matters unessential, make such things as are essential so plain that he who runs may read. If we are ever again to have peace in our Church, this, although it may not be accomplished without pain, is the only sure road to follow.

#### COMMENTS OF THE PRESS.

The *Pall Mall Gazette*, after commenting on some of the features of the Ritualist meeting last week, says:—

If we look beyond the immediate quarrel, and consider for a moment the deeper issue which the whole question of Ritualism involves, it is impossible to be blind to the fact that we are drifting at a rapid rate into very serious questions indeed, which will soon take a most practical form. If the Ritualists should be defeated, not merely upon the point of ceremonial, but upon the point of doctrine, there would undoubtedly be set up a free Church of England, under the auspices of such men as Dr. Pusey, Mr. Liddon, and those who think with them, and in the present state of public opinion it is by no means improbable that this might result sooner or later in the disestablishment and disendowment of the whole Church. It is almost impossible to exaggerate the difficulties of such an undertaking.



The union of Church and State in a civil and social point of view in this country is as intimate, as deeply rooted, and as closely connected with almost every relation of life as the disunion between different schools of thought and feeling in the Church itself is profound and hopeless. The three parties which represent Sacramentalism, Evangelicalism, and Rationalism in the Church of England differ hopelessly and fundamentally in their whole conception of things human and divine, and the more earnest and vigorous particular members of each school may be the more clearly will this fact be brought to light. They have managed after a fashion to go on together for the last three hundred years, like dogs in couples. It is conceivable that if the couples are judiciously arranged, and if the general public which represents the man who holds the end of the leash is very good-tempered, and at the same time perfectly firm, they may continue to go on a good deal longer, but the jerks, the leaps, the plunges, and the growling and snapping, to say nothing of the occasional pitched battles which take place, incline us to doubt it. The real peculiarity of the case lies in the extraordinary manner in which our ecclesiastical and lay institutions have been connected together. It will be no easy matter, as most people can see by this time, to disestablish the Church of Ireland; but to disestablish the Church of England would be like remodelling a man's skeleton by surgical means. There is not a parish in the country, there is hardly a street in a town, which does not contain several more or less prominent persons whose interests, pleasures, and habits of life would be deeply affected by any measure of the kind. This is the difficulty of our present situation. We do not see how it can be removed, and if we can feel no doubt that it will exercise to the utmost the ingenuity and the patience of more than one generation.

The *Morning Star*, in commenting upon Mr. Mackonochie's letter, points out that he and those of his school might quit the Establishment in sufficient numbers to assure themselves of a corporate existence. They would enjoy the apostolical succession, which they so prize, as truly as in the State Church, and "Catholic tradition" would be theirs more absolutely than it can be in their present position. They would suffer from no lack of means if that were an admissible consideration; and though others may think that after a while their cause, deprived of the adventitious aid of State connection, would rapidly decline, that event is not at all likely to be anticipated by men of their ardent temper. On the other hand, what do the Ritualists gain by staying in the Church? Say rather what do they not lose? After all, the question of remaining till the Church as a body casts off the State, or seceding at once, in order to enter upon the situation which they will occupy when the State connection ceases, is a question of expediency; but, if we understand the first part of Mr. Mackonochie's letter, to stay in the Church and forego certain ceremonies in the celebration of the Eucharist, is to make the sacrament, in their opinion, an unreal mockery. If this is not a vital question, is it possible to conceive one? As to schism, its form might operate if the Church, as a spiritual body, had a distinct existence. But Mr. Mackonochie is the first to tell us that its separate action has been merged in the State. He may deny his obligation to recognise the spiritual authority of the Privy Council, just as a Roman Catholic priest might deny his obligation to submit to a general council; but he is bound by it, nevertheless, as he himself admits—bound morally, whilst he voluntarily remains a minister of the Church whose doctrine and practice is authoritatively stated by this tribunal. His believing the tribunal capable of condoning blasphemy ought to quicken his readiness to escape from an authority so secular, so latitudinarian, and so distinctly defiant of "Catholic" traditions. To quit a Church of which the Committee of Council is the head cannot be a schismatic procedure, especially when the Church is not only deprived of all spiritual personality, but debarr'd by secular hands from cherishing those traditions without which, in the opinion of these members of it, it is no Church at all.

The *Standard* is somewhat intolerant of the bland equanimity with which the incumbents of unendowed but thriving churches in our large and populous towns speak of the duty incumbent upon their brother clergy in rural parishes of "throwing themselves upon the offertory." Disestablishment and disendowment would make no difference whatever to Mr. Mackonochie, but in thousands of small rural parishes the incumbent would be starved and the Church system would break down. But, then, the Church and Mr. Mackonochie would be free. That would depend entirely upon the constitution of the ruling body. Has Mr. Mackonochie any reason for supposing that if English Churchmen were to be polled to-morrow he and his friends would be very influentially represented in such a tribunal? or that under any system in which the majority have the governing power there would be any pretence of giving fair play to the Ritualists? If any one has especially felt the galling pressure of what are called "the fetters of the State," it has been that party which, in its overwhelming strength, has been prevented from eating up the Ritualists by the liberal and comprehensive spirit infused into the Church's discipline and working by her connection with the State. The Ritualists would not be in existence as a party but for the tolerance enforced upon their opponents by the restraining influence of the civil power. A free Church, or an independent Church, is not necessarily tolerant or liberal. In Scotland, for instance, the Episcopalians no longer groan under the tyranny of the State. It has complete freedom of action and an independent organisation. But Mr. Mackonochie and St. Alban's would find no home and no resting-place within its pale. They put down "the Catholic party" with a high hand in the Scottish Episcopal Church.

#### MR. MACKONOCHE'S DISESTABLISHMENT SCHEME.

(From the *Daily News*.)

Mr. Mackonochie has stated with commendable plainness of speech what are the two things for which, in his judgment, it behoves the Ritualists to labour. They are the reform of the Ecclesiastical Courts and the deliverance of the Church of England from State control. The purpose of the first change is merely temporary. "Really Church Courts" are wanted for Church causes "as long as the Establishment lasts." But the Establishment itself is not to be endured a moment longer than can be helped. Mr. Mackonochie urges his friends, "as citizens as well as Churchmen," to "move every power to obtain a dissolution of this ungodly alliance." He justifies this counsel by an analogy of singular extravagance; but, though his imagination may have run away with him in the matter of comparison, the inference he draws from it is perfectly practicable and business-like. The questions raised by Mr. Mackonochie's letter are of great importance; and it is so desirable for those who undertake to deal with them clearly to realise what it is they want, and what is involved in getting what they want, that we shall make no apology for asking Mr. Mackonochie plainly whether he has counted the cost of such a revolution as he describes. We do not write in any spirit of opposition to his proposal. We are only anxious that its purport should be clearly understood by those who make it as well as by those to whom it is made.

In the first place, then, Mr. Mackonochie may dismiss all idea of effecting such a reform of the Ecclesiastical Courts as would really dispose of his objections to the present tribunal. While the Church of England remains established, the ecclesiastical courts must continue to deal with the formularies as settled by statute. The ritual contemplated in the Act of Uniformity is that of the Book of Common Prayer—not that of "Catholic tradition." The latter would be too vague and indefinable a standard to serve the purpose for which such laws are enacted. The State wants to know, within certain limits, what manner of doctrine and ceremonial it is that it stamps with the seal of its authority. It can take cognisance of the contents of a book; but the result of an interpretant, and possibly conflicting, series of traditions is too subtle for it to grasp. After all, how is Mr. Mackonochie worse off in this respect than a Roman Catholic priest? If the latter introduced some disused ceremony into the Mass, on the plea of Catholic tradition, he would, we imagine, be once ordered to abide by the directions of the Missal. In every Church there must be a fixed rule of some kind; and though the principles on which such rules are framed may differ, and one may attach more value to Catholic tradition than another, yet in the end the rule itself must be the standard by which the Courts are guided. The antiquarian learning of Sir Robert Phillimore's judgment in Mr. Mackonochie's own case has been adduced in proof of the superiority in these matters of a "proper Church Court" over a lay tribunal. But the Dean of the Arches condemned practices which have as much Catholic tradition in their favour as altar lights, and only allowed the latter to be retained because he thought they had the "authority of Parliament." The difference between the two judgments was not, therefore, one of principle. It simply turned upon the amount of Catholic tradition incorporated into the Acts of Uniformity. Mr. Mackonochie asks that Church law may be administered by men "really learned in the matter on which they are called to adjudicate." But no amount of learning would secure an interpretation of the law on disputed questions which should always please the Ritualists. Probably Dr. Stephen has the learning for which Mr. Mackonochie stipulates, but we doubt whether the latter would not take even Lord Cairns in preference. The sole remedy for the grievance complained of is an effective ecclesiastical legislature, which, if the Courts expounded the formularies in a way repugnant to the intention of the Church, might at once proceed to amend the misinterpreted law. For obvious reasons such a legislature is unattainable, while the relations between Church and State remain as they are. Convocation exists, indeed, in form, but it cannot alter a word in the Prayer-book, or affix its own meaning to a single rubric, without the consent of Parliament, and Parliament is every day less inclined to turn its hand to such subjects.

Mr. Mackonochie's object can only be attained, therefore, by the second of his two expedients. That it would be attained by this is beyond a doubt, but Mr. Mackonochie hardly seems to have realised the enormous difficulties which stand in the way of his scheme. To begin with, how many of his brethren are prepared to co-operate with him in agitating for the disestablishment of the Church of England? If we may judge from the action of the clergy in the late elections, very few indeed. The whole of the Broad Church party, nearly the whole of the Evangelical party, and we suspect a majority of the High Church party, would fight tooth and nail against such a proposal. Assuming, therefore, that the Ritualists are all in favour of disestablishment, Mr. Mackonochie will have a good deal to do before he can bring the Church herself to take his side in the "glorious contest" to which he invites her. Now, when we consider that clergymen are but men—and very often married men—can this supineness of theirs be much wondered at. Has Mr. Mackonochie estimated the extent of the pecuniary loss which disestablishment would involve? There would not be the same argument for dealing liberally with the Church of England as there is for dealing liberally with the Church of Ireland, because in the latter case the State disestablishes the Church for its own

benefit, whereas in the former case it would do so at the request of the Church herself. A man who leaves his post of his own accord cannot expect the same amount of compensation as the man whose post is suppressed for reasons of public policy. And even in Ireland, disestablishment means the resumption of all, and the retention of a great portion of the ecclesiastical endowments by the State. We do not bring forward this consideration as an answer to Mr. Mackonochie. Where conscience is concerned the pecuniary loss ought no doubt to go for nothing. Still the fact that such a loss is to be incurred will make a prudent man wish to be quite sure that conscience is concerned, while it will greatly increase his difficulty in bringing others to the same conclusion. Nor is a financial catastrophe the only one that would follow upon disestablishment. The connection with the State is probably the sole bond which could keep three religions in one Church. That there are virtually three religions in the Church of England at this moment will hardly be denied by any one who considers the vastness of the differences which separate each of its three parties from the other two. What is to retain them in the same organisation when once their common relation to the Establishment is at an end? The Ritualist considers the teaching of the Evangelicals upon the Eucharist as little better than blasphemy, and their mode of celebrating the Communion Service as gross though unintentional sacrilege. The Evangelical retorts that the cardinal idea of Ritualist worship implies idolatry of the most degraded kind. The Rationalist surveys both alike from a pinnacle of conscious superiority, and pronounces the whole controversy to be merely a development of the material and superstitious notion of an Incarnation and an Atonement. We do not say that anything is gained by the enforced co-existence of all three in one and the same society; but it ought nevertheless to be understood that the deliverance from State control, for which Mr. Mackonochie longs, means freedom for three Churches, not for one. Has Mr. Mackonochie weighed the effect which such a disruption would exercise upon the future of the disestablished Church of England?

#### THE EVANGELICAL CLERGY ON CHURCH AND STATE.

The annual Islington clerical meeting took place on Tuesday last, at Bishop Wilson's Memorial Hall, under the presidency of the Rev. Daniel Wilson, vicar of the parish. Between three and four hundred of the clergy assembled. The general subject appointed for consideration was, "The Advantages and Perils of the Connection between Church and State."

The CHAIRMAN, in his opening speech, pointed out what he considered as many of the advantages of the connection of Church and State. From the time of Ethelbert and downwards the State was the guide and protector of the Church, and the blessed Reformation was brought about by the joint action of Church and State. That great boon they had enjoyed for more than three hundred years, and now, when true godliness was increasing, and both Church and State were awakening to their responsibility, the question of their severance had been rudely raised.

Dr. Wardlaw, in his Lectures on the Church Establishment, assures us that the province of the State in religion is to have no province at all. Gallic he regards as the model judge in dismissing the cause of the Apostles. "The State," says Lord Macaulay, "has no more to do with religion than a hospital has." "The Government," says Paley, "is a police, it has no conscience." "When a State," says Mr. Gladstone, "is governed by the will of a community, and that community consists of different denominations, the obligation of the State as to religion ceases. The Church becomes, not the temple, but the cemetery, of a great idea." Thus men attempt to distract our minds on this important subject. We reply that if the State abstractedly has no conscience, yet the men who compose it have. A Government is made up of individuals. Their duty is to establish and protect what they believe to be true religion. The judicious Hooker asserts that, "Where the commonwealth is Christian, the Church and the commonwealth are in this case personally one society, which society being termed a commonwealth, as it liveth under whatever form of secular law and regiment, a Church as it liveth under the spiritual law of Christ." The advantages of this union one would suppose are sufficiently obvious. The State gives the protection of law to the Church, and checks the ministers of it from deviation and excess. The Church Christianises and spiritualises the State. They act and react on each other, for their mutual benefit. The Church enjoys all the liberty which she requires; abundant scope is given for carrying out the voluntary principle in so far as it is useful. While she observes the rules laid down for her guidance by her own consent, her ministers have freedom of action in the delivery of truth, and in the exercise of their pastoral charge. The territorial division is thus efficiently carried out. The clergy are not placed over particular congregations to the exclusion of others, but have certain territorial districts in which they are called to labour. The whole country is mapped out among them. The rural districts are thus supplied with ministers in a manner which no voluntary agency could effect. The notion of demand and supply reacting on each other, however correct in commercial transactions, utterly fails in the case before us. Those districts of the country which most urgently require spiritual supplies, are the very last to demand them. You must first create a sense of need before the demand will arise, and this is precisely what the Church of England is enabled to do. An effectual check to heresy is also supplied by this union of Church and State. Some may question this, after the experience we have just had in our own Church. But the recent decisions of the Committee of Privy Council would seem to indicate that though the process may be slow and costly, yet that the remedy against error does not exist. (Cheers.)



He did not deny that there were perils arising from the union of Church and State, and from time to time they assumed a serious importance.

These perils are increased when the number of Dissenters is large, and their influence on the State considerable. Of one thing I feel perfectly convinced, that if the Church of England were disestablished, the Nonconformist would be the first to experience the disastrous effects. (Hear, hear.) Churchmen would then trench on the province of Dissenters. They would have no longer the advantage of being considered the only voluntary religious society. If the Church sinks, they will sink too. It has been well said, If the old national ship goes down, the Dissenters' cabin will go down with her. ("Hear, hear," and laughter.) Mr. Gladstone suggests that when a community is divided on religious matters, the obligations of the State to support the Church cease. This would seem to imply that all religious bodies are equally pure and Scriptural in their creed, which is by no means the case. Moreover, as regards the Church of England, we have a decided majority in numbers over any one of the Dissenting bodies. This, too, is the original form of religion established at the Reformation. The Dissenters have broken off from us, not we from them. (Hear, hear.) In the case of Ireland, the Church, we are told, is to be disestablished, because it is the Church of the minority. Here the theory above stated might hold if the majority were equally pure and Scriptural in their creed with the fewer number, but the painful fact is this, that these 700,000 Protestant Churchmen are to be withdrawn from the protection of a State which professes their own religion, and given over by a Protestant Government to the tender mercies of the corrupt Church of Rome—(Hear, hear)—whose tenets are in direct opposition to our Reformed faith. I cannot but look upon this act as a national sin, for which God will justly call us to an account. (Hear, hear.) I do not deny that there are matters affecting our beloved Church, which seem perilous, and which we might desire to see altered. The sale of Church patronage, the wide scope given to differences of religious opinion, the possibility of the State itself becoming heretical, the power which the State possesses of demanding a forced separation owing to the external influence brought to bear upon her, the difficulty of obtaining redress on the behalf of an aggrieved parishioner. Still the advantages of the union so vastly preponderate, and the blessing of God has so evidently rested upon it, that we cannot but earnestly deprecate any change. What, then, is our immediate duty at such a juncture as this? I would say, be earnest and consistent Churchmen. (Hear, hear.) Carry out fully and heartily the principles of our beloved Church. Because the Ritualists trifle with our services, let us not do the same. (Hear, hear.) Let us show a spirit of charity and forbearance towards those who differ. Let us be strict in adhering to the order of our Church services—(Hear)—varying as little as possible from the prescribed rules. Our rubrics will probably receive some early corrections, in consequence of the resolutions of the Royal Commission. Above all, preach fully Christ, and Him crucified. Maintain boldly our Protestant principles. Give full effect to our Evangelical Articles and Homilies. Be diligent, not in multiplying unmeaning and Popish ceremonies—(Hear, hear)—but in the real work of the ministry, "instant in season and out of season," "always abounding in the work of the Lord; forasmuch as ye know that your labour shall not be in vain in the Lord." (Cheers.)

The Rev. T. R. BRIMS then delivered an address on the subject of Church and State, as illustrated by the Old Testament history. He argued that the great lesson to be learnt from the whole of the Jewish history was, that nations stood or fell as they obeyed the revealed will of God, and that it was when the rulers in Church and State combined to maintain the truth, and promote the worship of God, that both might be expected to prosper.

The Rev. C. F. CHILDE delivered the next address, his subject being, "The Advantages and Perils of the Connection between Church and State, as illustrated by the Early and Middle Ages of the Christian Church."

The Rev. Dr. BLAKENEY followed with a paper on "State-Churchism as illustrated by the Reformation." The Establishment had, he contended, been the bulwark of the Reformed faith. "Let us," he said, "maintain the Church in its integrity, and not yield one jot or tittle to Romanist, or Ritualist, or Nonconformist, who would pull it down."

The Rev. JOSEPH BARDSLEY delivered the concluding address, his theme being, "The Advantages and Perils of the Connection between Church and State as illustrated by our Own Times." He combated the views put forward by Dean Alford in the *Contemporary Review*, and quoted the statistics of Dr. Hume, and the opinions of Dr. Osborn, John Angell James, and Mr. Forster, M.P., and argued that the downfall of the Irish Church would be speedily followed by a more vigorous onslaught on the Anglican Establishment, though the former, in spite of all that had been alleged against it, was the very best machinery for the moral and political regeneration of that country. Then he turned to the question, what the Evangelicals should do in the existing crisis—

I think in this matter, for the present at least, our strength is to sit still. (Hear, hear.) I gather from Dr. Miller's letter that he is of opinion that where the rubric is clear we should immediately act up to the letter of it, and "not wait for Episcopal monitors to compel us." It is one thing to wait until the bishop compels, it is another to wait until he has counselled us as to what may be best under existing circumstances. To make all the changes which a literal observance of the letter as well as the spirit of the rubrics would necessitate, unless under episcopal sanction, would do more harm than good. I am not aware that it ever has been, or can be truthfully, laid to the charge of the Evangelical clergy, that they have disregarded, much less treated with disrespect, the exercise of the lawful authority of our bishops. (Hear, hear.) I feel fully persuaded that if the bishops of our Church could come to an agreement among themselves as to the best way of securing a uniform compliance with the spirit and letter of the rubrics, their difficulty in giving effect to the same would not arise from the Evangelical party. (Hear, hear.)

One thing is quite certain, they would not treat the recommendations of the bishops as the Ritualists have done, and as the *Church Times* treated the first Report of the Ritualist Commission. Any one reading the *Church Times*, and believing its utterances, would suppose that the hold of the Church upon the people is owing in no small degree to the successful labours of the Ritualistic party. It is asserted week by week that there is a great revival within the pale of our Church. But in what does it consist? Why, as far as there is anything of the kind, it consists in the introduction of Romish rites, ceremonies, vestments, and Romish doctrines. During the present century there has been another and much greater revival in our Church, the revival of Evangelical religion.

To prove this he quoted the opinion of the late Dr. Vaughan, who in an address delivered in 1861, though censuring the Evangelical clergy strongly for occupying what he considered to be an inconsistent position, declared nevertheless that they had saved the Church of England.

#### DEAN STANLEY AMONG THE DISSENTERS. (From the *Christian World*.)

Last Friday evening the Dean of Westminster honoured Mr. and Mrs. Newman Hall with his company at their residence in St. John's-wood, and about fifty ladies and gentlemen, chiefly Nonconformist ministers, were invited to meet him. Mr. Newman Hall himself led the way in a thoroughly manly utterance on their theological and ecclesiastical position, affirming that they had no opposition to offer to an Episcopalian Church, but that they were opposed to the connection of any Church with the State, declaring also that they held as their general belief that our Lord Jesus Christ, by His death on the cross, offered to God an atonement, a "satisfaction" for the sin of the whole world. The Rev. W. Brock called up pleasant reminiscences of Bishop Stanley, the father of the Dean, during his residence at Norwich, and stated that he knew the Dean of Westminster before he had taken orders. He also spoke in the highest terms of the service the Dean had rendered to the nation. Dr. Rigg, the principal of the Westminster Wesleyan Training-school, qualified, on behalf of the body with which he was connected, the statements of Mr. Newman Hall on their ecclesiastical position, affirming that they had never formally separated themselves from the Church of their fathers—a position which it seems easier for some of the leaders of the Wesleyan body to comprehend than it is for others. Dr. King spoke as the representative of the United Presbyterians, and Dr. Chalmers as the representative of the English Presbyterians; the latter stating that he occupied a position different probably from any present, having been for several years a minister of the Established Church of Scotland from which he had seceded with 790 others at the Disruption of 1843. This fact gave him the opportunity of bearing testimony to the power of the voluntary principle, since in one year the seceders in Scotland, had erected 500 churches in various parts of the land—a church and a-half per day. The Rev. Edward White expressed his desire to know the Dean's opinion on the recent decision in the case of the Ritualists, and also what he thought of the question of "the exchange of pulpits" between Conformists and Nonconformists, at the same time humorously expressing his own conviction that such a course might do Dissenting ministers some good, while it might do clergymen of the Establishment no harm. Dr. Raleigh and the Rev. J. G. Rogers also spoke each a few words. The Dean responded with great good humour. He acknowledged the kindly references that had been made to himself and also to his revered father, the latter being very grateful to his feelings, and the former being only, as he felt, too kind. He had often said, when in Scotland he had had the opportunity of meeting clergymen of the Free Church and those of the United Presbyterian body, that their willingness to meet him was a proof of their extreme toleration. He would say the same there. It was very well known that he held opinions the very opposite of those which they had enunciated, but which he was very glad to hear distinctly stated. He held, therefore, that to meet him, in whom so many opposite principles met, was evidence of their broadly tolerant spirit. For his own part he felt it to be very agreeable to meet a body of clergy holding opinions differing from those held by clergymen of the Church of England. Always to meet with people holding views similar to your own became a very tame affair. He was glad, therefore, that gentlemen had expressed themselves so frankly as they had done on that occasion. As it concerned the principles they avowed, he believed that there were things both in Presbyterianism and Congregationalism which were of great value, but in respect to the separation of the Church from the State, he should be sorry to lose that connection, as it gave to the Church of England that which to him was its greatest value. He did not regard the bishops, or the ecclesiastical establishments, not even the deans, as being of the greatest importance to the Church of England. Its chief worth as an Establishment, in his estimation, was that there was at least one Church in the nation which could gather within itself persons of different religious sentiments—an advantage which was not likely to be gained without a State connection. The same thing could not be found in any other land; it could be found here. He should be sorry to lose it. In respect to the recent judgment, therefore, he, for his part, should be sorry if the effect were to dis sever either party from the Establishment. He thought that both ought to remain in it. He considered the Church was the gainer by including all parties, and would be the loser by either of them leaving her. He could not conceive that it would be a gain to any Church, for example, to lose such a man as John

Keble any more than it could be to lose such a man as John Bunyan, whom it did lose, or Ken, whom, to a great extent, it also lost. He wanted to retain all such men in one National Church. As to the "exchange of pulpits," he considered it would be an advantage for the Conformist and Nonconformist clergy to officiate in each other's churches.

#### LEVELLING-UP OF SCHOOLS IN IRELAND.

Under this heading the Rev. W. Arthur, principal of the Wesleyan College, Belfast, is writing a series of letters to the *Daily News* on the possible proposal to apply to schools in Ireland the principle of levelling-up, and that, too, with the funds to be obtained by applying to churches that of levelling-down. He points out the wide difference in the practical operation of the present system in the two countries. All that is raised for the current expenses of National Schools in Ireland by subscriptions and school pence is one-sixth. The nation lays down fivepence, the patrons and parents make it up to sixpence. In England the parents lay down twopence, the churches two, and the State adds the third two. In England the teacher must not be an ecclesiastical person, and if that principle were applied to Ireland, no monk, lay brother, or nun, could be a teacher. Mr. Arthur goes on to say:—

In England, wherever the State grants money for building, and in many cases where it does not, a conscience clause is in force, and minorities are protected in the right of claiming education without sacrificing their creed. If, therefore, the bishops will have the English system, they must accept the conscience clause.

The English system requires every teacher to have a certificate of qualification. Neither the Congregational Board, nor the Methodist Conference, neither the British and Foreign Society, nor the National, not even the bench of bishops, can say, "We collectively are responsible, and therefore the individual teacher is not to be put to his proofs." The bishops, therefore, will agree that no teacher shall pass untested simply because she is a nun or he a friar.

The English system pays by results. The bishops, then, will engage that no claim shall be set up for convent schools; that the pay shall be only by numbers and not by results.

The English system does not give to Protestant Nonconformists the right to have their schools inspected by gentlemen of their own creed. So that when we come to equality "by elevation" to the English level the Roman Catholic bishops in Ireland will give up any claim to have only Roman Catholic inspectors.

It appears to Mr. Arthur as if the Catholic bishops wanted the nation to find the funds, and they the control. He contends that if, on the one hand, no Englishman would hinder any Church from educating her own with money raised by voluntary zeal, on the other hand few will surrender the principle hitherto embodied in the English system, and even in the Irish, that State control is to be proportioned to the amount of State endowment. He then goes on to say:—

A regular clergy on a voluntary footing, with a hierarchy and secular clergy under the State, is conceivable; but an independent hierarchy and secular clergy with power to use national resources to pay a regular clergy for training the people in all things pleasing to monks and nuns,—Ask the statesmen of any Catholic country where free government exists what they would say to such a system. Ask those of Spain and Italy, who are freest from experience, helping to judge of its probable effects. Perhaps if you asked John Bull he might not be indisposed to say, Where the Pope finds the colonels I shall not pay the militia.

Subsequently Mr. Arthur proceeds to describe the claims of the Romish hierarchy as set forth in public documents. They are in deadly hostility to mixed education, require to regulate the whole business of education in denominational Catholic schools, and demand that the model schools should be swept away because that over them "the Catholic bishops and clergy have no manner of control as to teachers, books, or anything else." They therefore claim Catholic training schools. The state of things which would thus be created Mr. Arthur thus describes:—

First, in his diocese, the Roman Catholic bishop would have an inspector or inspectors who, as to the people, would carry the dignity of a State officer; as to the State, the influence of an official in the confidence of the Church; as to the exchequer, the burden of a good salary; and as to the bishop, the dependence of one subject to his "veto." Under these inspectors would be teachers, trained in buildings put up by national money, under masters paid by national money, instead of as in England, with a subsidy graduated to the scale of denominational liberality. These teachers would conduct schools in which the State would pay all but a fraction of everything, and even would give money to buy books, instead of itself selecting them. Even in teaching history these books must teach to the heart's content of the bishops, so that if the advent of the house of Hanover be ever told it must be in their way. As far as possible the teachers shall be monks and nuns. Crosses and images shall adorn the walls, religious dogma shall pervade secular teaching, and "exercises," at the will of the monks and nuns, shall come in at any hour. No hint of a proviso for a conscience clause for any shadow of protection to the minority is thrown out. The denominational school would be an institution of the State as to its burden, and of the Church as to its direction, as much so as the convent. Where the minority were not strong enough—as in the south and west of Ireland would be everywhere the case—to set up a school against the State one, they would have for alternative to keep their children from school, or to have the money and authority of the nation, under direction of the Roman Catholic bishop, used to make their schooling the means of proselytising them. The whole south and west of Ireland would thus have a monkish education fastened upon it. The schoolmaster would be under the parish priest and the inspector, the priest and inspector would be under the bishop, the bishop under Cardinal Cullen, and he under the Pope. The men who would



be "under"—namely, teachers, inspectors, and trainers—would be paid by the State, but not appointed save by consent, and liable to be dismissed by the desire of those who would be "over," and these latter would be personally independent of the State while using its money and commanding its officers, and wholly dependent on a foreign court and king. If in this analysis I make one representation not borne out by the natural sense of the document, it does injustice to my intention, as much as would any word that seemed to deny to others any right I claim for myself or my own sect.

It is plain, therefore, Mr. Arthur thinks, that in demanding such powers the bishops are discountenanced both by their own principle that public money is not to be used for proselytism, and by Cardinal Cullen's standard of equality with their Protestant fellow-subjects. The system advocated under the name of "denominational" is, at almost every point, opposed to the English; and hard as in some parishes of England the rule of parson and squire may be—and surely that is hard enough—it would be mild compared with that of the Irish parish priest, wherever State money should enable him to beat off competition from the parish, and law should sanction him in imposing his religion on every child that claimed the birthright of letters.

#### SCENES IN LAMBETH.—A CONTRAST.

By OBSERVER.

Last Wednesday evening I found myself in All Saints' Church, New-cut, a unit among a small group of worshippers who were being ministered to by between twenty and thirty "priests," choristers, &c. The largeness of the edifice and the smallness of the congregation were very noteworthy. Crosses, flowers, and candles were in abundance. There were forty-two of the latter, sixteen of which were lighted. All the service seemed to be chanted or intoned by those inside the altar screen; and at the close of the devotions there was a short sermon, at the commencement of which the Romanist formula, "In the name of the Father, &c.," was duly recited, all the performers inside the "rood" duly crossing themselves in the most approved Romanist fashion. The sermon, no text being announced, was divided into three heads, "The Words of Christ," "The Example of Christ," and the "Miracles of Christ." Under the first two heads nothing new or noteworthy was said, except the prominence claimed every now and then for the position of "God's priests"; but under the third head, the preacher, whose name I did not learn, intimated that while some people might think that miracles had ceased; and while, owing to unbelief, they were far from being so numerous as they had been in the Saviour's time, still in the mystery of the altar, the sublimest miracle of all was ever perpetuated by the priesthood; and then followed much more to the same effect. To myself there was something very terrible in these, as I considered blasphemous assumptions, and when I remembered that the most solemn assurances had been given to the Bishop of Winchester as to the methods of conducting service at this church by the parties most interested, which promises from the beginning had been, to say the least, left in abeyance, I could not but think of the text, "The prophets prophesied falsely, and the priests bear rule by their means, but what will ye do in the end thereof?"

Leaving the church a sadder if not a wiser man, I crossed the road to the rough-made building of which you were writing last week, viz., the Lambeth Baths. Here a large audience of some twelve or fifteen hundred men were gathered, some seated, others standing, but all listening attentively to a plain Gospel utterance from the President of the Wesleyan Conference (the Rev. S. R. Hall) on the witnessing power of the Holy Spirit. At the close of the service a hymn was cheerfully sung, and after another brief address and hymn, as many as could were invited to stay to a prayer-meeting. More than two-thirds of the large audience remained to join in the devotional service. One of those who prayed was unable to read, and in broken utterances made known his requests. But a stalwart Yorkshireman who followed made the building ring again with his jubilant thanksgivings and his homely but earnest desire for a blessing on the meeting, the neighbourhood, the country, and the world. How real did all this seem when compared with the tinsel worship I had just left! It forcibly struck me that the fuss made about the Catholic revival was an empty sham, and that whoever may be beguiled by the instructive symbolism of the Church Ritualistic, the masses of the people look upon it with utter contempt, for it appears to them as much like playing at religion by grown men as in their boyhood they played at shops and soldiers.

The health of the Bishop of Salisbury continues very precarious. He is suffering from heart disease. The Archbishop of Canterbury has withdrawn the inhibition to Father of Ignatius against officiating in the London diocese.

Bishop Selwyn has arrived in Lichfield, upon his return from New Zealand, and has entered upon his duties in his new diocese.

Thirty-six bishops of the Anglican Communion, says the *Church News*, now use pastoral staves, seven of whom likewise have restored the use of the mitre.

Earl Spencer has offered one of the viceregal chaplaincies to the Rev. Dr. Maziere Brady, a noted advocate of Mr. Gladstone's disestablishment scheme.

The Rev. J. B. Mozley, vicar of Old Shoreham, will be the new Canon of Worcester. Mr. Mozley's Bampton Lectures have placed him in the first rank of the philosophical theologians of the present day. Mr. Mozley would be generally considered Anglican in Church matters.

NEW AUSTRALIAN BISHOPRIC.—Arrangements are in progress for the creation of a new Australian bishopric, the seat of which will be at Bathurst. It will comprise the western portions of the sees of Sydney and Newcastle.

THE NEW BISHOP OF LONDON.—On Thursday afternoon, the Dean and Chapter of St. Paul's, in accordance with the recommendation of the royal *conseil d'élire*, assembled at the Cathedral, and elected Dr. Jackson, now Bishop of Lincoln, to the vacant see of London. The election will be confirmed at Bow Church, Cheapside, in the course of a few days.

FATHER IGNATIUS writes to the papers that he hears his Norwich Monastery Chapel has been let to a Miss Robinson, "a lady preacher among the Dissenters," and that there are to be certain demolitions to adapt it to Dissenting worship. He also hears that the "community" is to be turned out of the old chapel, which is to be let for a school. He threatens an action "against any person who shall presume to use" the chapel without his permission.

RITUALISM IN INDIA.—A letter just received from Calcutta from a British merchant who has been many years a resident, states that he and his family have been obliged to leave the Cathedral Church, on account of the Ritualistic services introduced by the new Bishop (Milman), and that so many other members of the Church of England had followed the same course that it was impossible to obtain sittings at the Presbyterian Free Church of Scotland.—*Record*.

CHURCH-RATES.—The Exeter Town Council have agreed by fifteen to nine to continue to pay the Church-rate levied on their property at Topsham. At Knarborough it has been resolved to lay a rate according to the provisions of the late Act, to be collected "as far as practicable." At Burton Overy, Leicestershire, two poor labouring men, who earn about 12s. or 13s. per week, were lately excluded from the local charities because they had not paid the Church-rate, amounting to about twopence each. One of these men has a large family, the other is a widower. The last-named man sent his rate to the officials a few days before the distribution of these charities, but they said it was too late, though there were several of the others who paid on the day of the distribution.

THE EVANGELICALS AND MIDDLE-CLASS SCHOOLS.—The Evangelical party are about to imitate the example of the High Church by endeavouring to establish self-supporting schools and colleges in different parts of the country for the education on Scriptural and Church of England principles of the children of the middle classes. An association has been formed for the purpose, and, in response to a circular, offers have been received exceeding 19,000*l.*, to be applied towards the erection of five schools. The provisional committee being of opinion that such a commencement held out every prospect of large support from the country when the plan should become generally known, a meeting, attended by a considerable number of clergy and laity, was held on the 13th of January, Mr. Robert Hanbury in the chair, when letters from the Archbishops of Canterbury and York and the Bishops of Durham, Lincoln, Norwich, Ripon, Carlisle, and Bangor, expressing their general approval of the proposed plan, having been read, an association was formed, and a committee appointed for the purpose of establishing a fund for the object referred to.

ARCHBISHOP MANNING AND THE ŒCUMENICAL COUNCIL.—A pastoral letter was read on Sunday in all the Roman Catholic churches throughout London, from Archbishop Manning, which dealt exclusively with the Œcumenical Council to be held towards the close of this year in Rome. He says that, during the last three months, the Pope has published three Apostolic letters of vital importance to the Catholic Church and to the whole Christian world. The first is the Bull of Indiction convoking an Œcumenical Council to be opened in the Vatican on the feast of the Immaculate Conception in this year; the second is a paternal invitation to the patriarchs, archbishops, and bishops of the Eastern Churches, now unhappily in schism; the third is a loving appeal to those who in the western world have been separated during the last three hundred years from the unity of the faith and of the Church. Dr. Manning solicits the prayers of the clergy and laity of his diocese for the happy issue of the Œcumenical Council, and enjoins the clergy to hold special services each week for the same purpose. The council will, it appears, be called the "First Council of the Vatican," as it will be held in the right transept of St. Peter's. The transept will, it is said, accommodate upwards of two thousand persons, and will be so arranged that the voice of each speaker may be distinctly heard throughout the whole council chamber. The stalls erected for the accommodation of the prelates will cost 9,000*l.* or 10,000*l.*, and to make up this sum, as well as to meet the other enormous expenses which the Pope will incur, subscriptions are being actively raised in many continental nations, and also among the Roman Catholics of England. The labours before the council are so numerous that it is considered six months will not suffice to complete them.

THE CITY CHURCHES.—A correspondent of the *Times* has devoted his Sunday mornings for the past twelve months to visiting the City churches; and he reports the results of his observations. There are, it seems, between St. Paul's Cathedral and St. Dunstan's-in the East 35 churches, all of which have thus been unofficially inspected. The results are thus told:—

In two the congregation consisted of 5 persons each, in 3 others the attendance was under 10 each, in 6 others from 10 to 20, in 10 others I found from 20 to 40, and in the remainder the worshippers were from 40 to 90; in

only 1 church did I find 100, but in that case the church was well filled. This includes the poor women who come for the bread which perishes. Thus in 10 churches the united congregations did not exceed 100 persons, and in 30, employing thirty or more clergymen, as many organists, &c., the gross total of the congregations would not exceed that of one of our West-end churches.

The writer says:—

I invariably stayed out the service, and can testify to the preaching not being below the average, either as regards zeal and ability.

And he adds:—

I have yet to mention the most remarkable case. At one church I visited the service had commenced with not a single worshipper other than the officials. I did not stay, for two reasons. I could not stand a sermon all to myself, and in the second place, it occurred to me that by retiring I might save the clergyman from going through so dreary a duty.

Another correspondent points out that provision has been made for dealing with these anomalies by the Union of City Benefices Act, carried by the late bishop (Dr. Tait). St. Benet's, Gracechurch-street, was pulled down two years ago, but the site has not yet been sold. "A clergyman was appointed just five years ago to take charge of the intended new parish of St. Benet's, Stepney. He has opened schools, held mission meetings, and, in fact, done everything he can to get the parish into working order; but he is still without 'the one thing needful'—a church. But this is not all. Two years ago the Bishop of London's Fund purchased a site in Stepney for this new church of St. Benet's, but pending the sale of the land in Gracechurch-street, no building has been commenced."

#### Religious and Denominational News.

##### LAY PREACHING IN LONDON.

The Christian Instruction Society has had before it the question of the improvement of lay preaching in the metropolis, and in order to elicit opinions and to receive suggestions on the subject, a number of preachers, who may be regarded as fair representatives of their brethren generally in the metropolis, were invited to meet the members of the society in conference. The meeting took place on Tuesday evening, Jan. 11th, Josias Alexander, Esq., in the chair. Among the ministers present were the Rev. S. M'Call, the Rev. A. M'Cauland, the Rev. C. Gilbert, and the Rev. S. March.

The CHAIRMAN, in his opening remarks, said that there never was a time in the history of the Christian Church when holy effort was more needed; for sin in its most unblushing forms, worldliness no less destructive than open sin, and infidelity, often born of an immoral life, were never more rife than now. Men were, however, becoming alive to the fact that a great power existed in the Christian Church, of which, until recently, little use had been made. He went on to point out the qualifications of a Christian layman, the first of which was that he should experience the power of the Gospel in his own soul, next that he should be adapted for his work, and next that he should be a man of holiness and of prayer—which two things went together. It was also of the greatest importance that a servant of Christ should not entangle himself with the things of this life—especially with money entanglements.

The meeting was then thrown open, each speaker being limited to from five to seven minutes, and a very animated conversation ensued. The importance of systematic study of the Bible, in dependence on the Divine blessing, was insisted on. The unsatisfactory character of much of the lay preaching in the open air and elsewhere was referred to, and some of the brethren present, reviewing their own past career, expressed an opinion that they would have been the better for a period of preparation before going out to preach the Gospel. God had, however, blessed their labours in a greater or less degree, notwithstanding the defects, and in particular instances the results were very remarkable. A preacher who commenced by open-air services on Paddington-green had been enabled to build a hall holding 800 people, and during the last four years had seen several hundreds of persons brought to Christ. Another brother who recently opened a room in Edward-street, Hoxton, to gather in the results of open-air effort, spoke of fifty souls converted to God. Both these preachers earn their subsistence by daily labour, and neither has had any educational advantages. It was suggested that classes should be established, if possible, in different parts of London, for the purpose of imparting instruction to preachers who might need it, and several present expressed a desire to attend such classes. Similar projects, it appeared, had failed in consequence of the demands made upon the scanty leisure of the students; but it was believed that this difficulty might be got over in a measure if the plan of instruction were such that the whole of the work might be done in the classes without the necessity of preparing lessons beforehand. At the same time opportunities of self-improvement ought not to be neglected.

The Rev. S. M'ALL, of Hackney College, said that the right to preach was carried by discipleship, and no sincere disciple could be out of place in telling what the Lord had done for him. He wished to disabuse the minds of lay preachers of the impression that ministers were jealous of them. The fact was, their difficulties arose not from the ministers, but from their lay brethren. When a minister was about to take his summer holiday, it would be an immense relief to him if he could say, "Next Sunday one of the deacons will preach; and on the next Sunday the superintendent of the



Sunday-school will take the services, and on the Sunday following some good brother whom the deacons may appoint—I leave the matter in your hands." But if a minister did anything of the kind there would be a mutiny in the camp. With regard to what had been said about the defects of open-air preachers, it should be borne in mind that a man preaching out of doors was preaching by the act itself. No doubt there was also danger in the act, but he could never pass such a one without prayer for a blessing on that man, and he trusted that God would overrule even the weakness of His servants to the accomplishment of His own purposes. He concluded with two words of advice to open-air preachers: first to use as correct language as they could—as the popular political orator did; and secondly to speak to those who listened around them, and not exhaust their energies in trying to arrest persons passing at a distance. As regards the preachers' own spiritual good, their speaking had done them harm if it had unfitted them for hearing, and he recommended them not to neglect opportunities of hearing faithful preaching.

At the close of the conversation, which lasted till nearly ten o'clock without any diminution of interest.

The Rev. J. H. Wilson, one of the secretaries of the society, moved a general resolution to the effect that the conference gratefully acknowledged the goodness of God in the blessing accorded to lay preaching in the metropolis, and believing that, in the present advanced state of knowledge, lay preaching should be of the most intelligent as well as the most earnest kind possible, recommended the committee of the Christian Instruction Society to co-operate with other societies engaged in a similar work in devising some scheme of previous preparation for lay preachers, such scheme to be laid before another conference to be called at a future day, and to represent all the Evangelical churches of London.

The motion was seconded by Mr. TOWNLEY, the other secretary, and carried unanimously.

The CHAIRMAN, in acknowledging the vote of thanks passed to him, said that the conference had been of a very satisfactory character, and expressed the hope that a similar one would be held every six months.

The Rev. J. B. Lister, of James-street Chapel, Blackburn, has accepted the pastorate of the Independent church, Brighouse.

The Rev. B. Bond, Independent minister, of Range Bank, Halifax, has accepted the pastorate of the Independent church at Chinnor, Oxfordshire.

We (*Daily Review*) hear that during the absence of the Rev. Dr. Alexander in the Holy Land, Dr. Hanna has consented to take duty for him during part of five or six Sabbaths, preaching either in the forenoon or in the afternoon.

WARWICK.—The Rev. George J. Allen, B.A., has given notice of his resignation of the charge of the Congregational church at Warwick at the end of March next, after a pastorate of ten years.

LEICESTER.—The Rev. W. Woods, of Oxford-street Chapel, Leicester, was last week presented by his congregation with a cordial and affectionate address, and a purse of 114 guineas, on leaving for Australia. The presentation took place at a crowded tea-meeting, Mr. Councillor Preston in the chair. Addresses were afterwards delivered by the Revs. J. A. Picton, M.A., R. Harley, Mr. Alderman G. Baines, Mr. Councillor Stafford, and other ministers and friends.

THE BIBLE IN SPAIN.—The various religious agencies in this country have, as far as their means rendered it practicable, availed themselves of the privileges granted by the decrees of the Provisional Government of Spain, to distribute amongst the Spanish people the Bible and other religious books of a Protestant character. The committee of the British and Foreign Bible Society have determined to print one million separate Gospels (Velera's version) for immediate circulation.

NOTTING-HILL FREE TABERNACLE.—Mr. Henry Varley and his congregation are about to erect a new place of worship, which, when completed, will be the largest in the west of London. It will be adapted for about four thousand people, and is expected to cost 10,000*l.*, of which about 3,000*l.* is given or promised. A meeting in connection with this enterprise and with the New Year was held at the Free Tabernacle on the 10th inst. The spacious building was crowded to its utmost capacity to the tea and public meeting. Mr. William Morley occupied the chair, and the meeting was addressed by Revs. John Offord, Jesse Hobson, C. Graham, W. H. Burton, and Mr. Henry Varley.

BRACKLEY-STREET (BARBICAN) MISSION.—The annual Christmas treat to the poor was given on Wednesday and Thursday last, at the Mission-hall, Brackley-street. The mission originated nearly three years since with the *employés* of Messrs. J. and R. Morley, of Wood-street, for the relief and instruction of the more destitute of a population of about 7,000. On Wednesday a substantial dinner was given to 270 children, followed by entertainments and tea; after which every child was presented with a useful winter garment and a toy from the Christmas tree. On Thursday about 400 of the parents, many of them with their infants, were entertained with tea at the Mission-hall, which was brightly and tastefully decorated with transparencies, festoons, and choice flowers. Mr. James Harvey, of Gresham-street, in the absence of Mr. Samuel Morley (who sent a cordial greeting to the company and regretted his absence), took the chair. The Rev. W. Pennefather, Mrs. A. S. Ashworth, of the Society of Friends, Mr. T. A. Blest, the secretary, and others

also took part in the proceedings. Many interesting facts transpired as to the success of the various instrumentalities, which include (in addition to Sunday services) day and evening schools (at 1*d.* per week), mothers' meetings, temperance meetings, and various provident agencies. At each meeting, many ladies connected with Messrs. Morley's firm and the mission were present to assist. Among the children of this destitute and thickly-inhabited district the benefits of the mission are said to be increasingly visible at each anniversary.

ROTHERHAM.—A new schoolroom in connection with the Congregational church of this town was opened last week by a tea-meeting, which was attended by upwards of 300 persons, principally members of the church and congregation. The meeting was presided over by Henry Lee, Esq., of Manchester, who laid the corner-stone of the school, and has been a liberal subscriber towards the cost of its erection. Amongst the speakers was the Rev. E. Wynne, vicar of Parkgate, who said that although his sympathies and his love were for his own Church, yet he did not see why he should debar himself of the Christian fellowship of Christian brethren and ministers of other denominations. (Applause.) He thought clergymen had stood upon formalities too long. (Renewed applause.) Addresses were also delivered by the Revs. Dr. Campbell (Bradford), G. Whitehead, J. Thomason, J. W. Richardson, R. Stainton, &c. Mr. Newsum stated that the building had cost about 761*l.*, which, with promises, had been provided for. The fittings of the school would cost about 100*l.*

MONMOUTHSHIRE WELSH ASSOCIATION.—At the quarterly meeting of this association, held at Blackwood on the 23rd and 24th December, D. S. Lewis, Esq., of Mynyddialwyn, in the chair, it was decided that "The Society for Promoting the Establishment and support of English Congregational Churches in South Wales and Monmouthshire," should in future be called "The Home Missionary Society for South Wales and Monmouthshire," that it might act independently of language, and that its operations should be carried on in connection with, and under the superintendence of, the County Association belonging to the place. The Rev. R. Hughes, of Tredegar, was warmly welcomed as a member of the association. The following resolution was also adopted:—"That the meeting is of opinion that the present marriage law, as it relates to Nonconformists, should be amended so as to authorise Nonconformist ministers to solemnise marriages, independently of the presence and the aid of any registrar. That petitions to Parliament respecting the subject should be sent to the care of Henry Richard, Esq., M.P." Several sermons were delivered in connection with the meeting by different ministers belonging to the Association.

HAVE SUNDAY-SCHOOLS FAILED?—At the annual tea-meeting of Duckworth-street Congregational Sunday-schools, Darwen, the pastor, the Rev. T. Davies, in the course of his address, spoke of the Sunday and day schools, the former having about 700 scholars, exclusive of the affiliated school at Lower Darwen, and the latter having more than 300 scholars in actual attendance. He referred to the charges of failure which had been brought against Sunday-schools, and especially to the statements of the *gentleman* at Manchester. Against these statements he set his own experience. He had been a pastor more than twenty years, and had had an average of not fewer than 400 scholars under his care. In the whole of that time he had known of only two scholars who had been sent to prison for crime. That gave a proportion of 1 in 4,000, whereas the proportion of commitments to the entire population was said to be 1 in 25. In further proof of the usefulness of Sunday-schools, he said that apart from those who had been transferred from other churches, 30 new members had been received into his church during the past year. The great majority of those new members were scholars in the Sunday-school, and several of them had made grateful reference to the benefit which they had derived from their teachers.

POTTER BAR, HANTS.—A new and pretty chapel for the Baptists of this village and neighbourhood was opened on Thursday week. The opening service was commenced at three o'clock in the afternoon, the dedicatory prayer and reading being by the Rev. T. G. Atkinson, of Colney Hatch. The Rev. W. Brook, jun., of Hampstead, preached from the last words of the book of Ezekiel, "The name of the city from that day shall be, The Lord is there." A tea-meeting followed the sermon, and a public meeting was held in the evening, when James Harvey, Esq., treasurer to the London Association of Baptist Churches, occupied the chair. He stated that the chapel cost about 950*l.*, towards which sum 580*l.* had been received, leaving a balance of 420*l.* The collection in the morning was about 100*l.* Mr. Harvey, who had already given 50*l.*, engaged, with A. A. Croll, Esq., to give 50*l.* in the event of the whole debt being cleared by the day of opening. The time has been extended till May. The meeting was addressed by the Rev. R. Ware (the pastor), R. Wilkinson, Esq., and the Revs. W. Brook, jun., of Hampstead; W. Joy, of Hatfield; L. Brown, of Totteridge; R. J. Burbidge, &c. An appeal was made in the course of the evening on behalf of the funds, and a further sum of 56*l.* 18*s.* 1*d.* was subscribed, making, with the collection in the afternoon, the very liberal sum of 101*l.* 18*s.* 7*d.* Votes of thanks were passed to the chairman, and to the architect (Mr. W. Allen Dixon); and the doxology and the benediction concluded the meeting.

HALSTED, ESSEX.—The anniversary of the new Congregational Church in this town was celebrated on Wednesday last. There was a crowded tea-meeting, presided over by the Rev. T. Given Wilson,

the pastor. It was stated that the new church had cost nearly 5,000*l.*, exclusive of 250*l.* for the organ. Early in 1868 Mr. Morley, M.P., had offered 100*l.*, on condition that 500*l.* of the remaining debt was cleared off by the close of the year. That had been more than done, and now 850*l.* remained. Mr. Morley had offered another 100*l.* if the remaining debt was removed during this year. The chairman said that, although it might seem to be an Herculean task, he thought they had, in the success which had attended the past, a strong incentive to take hold of the offer. Mr. J. Morris, the hon. sec. of the building committee, after giving some financial details, said he believed they might search far in the annals of Nonconformity for an instance in which a small and not a wealthy congregation had raised between 5,000*l.* and 6,000*l.*, being an average of 1,000*l.* a year, in addition to their ordinary expenses. Mr. J. Blomfield said that, in response to Mr. Morley's offer, promises from sixteen members of the congregation had been received, amounting to 463*l.* 1*s.* 2*d.*—(cheers)—rather more than half which sum would be paid in the shape of weekly offerings. It was no light task they had to perform, but if all, rich and poor, did what they could, the result would be that at the end of the year they would be in possession of a neat, beautiful, and substantial chapel, entirely free from debt. (Cheers.) Several gentlemen having spoken, the chairman mentioned, as indicative of the deep interest taken in the effort, that several workmen had engaged in labour after their usual hours, and had given the proceeds of their toil to the building fund. In one case the amount was upwards of 2*l.*—(cheers)—a noble example of a generous desire to do something in aid of the great end in view. On the preceding day there had been a social meeting of Mrs. Wilson's young women's Bible-class, numbering thirty or forty, and on the following day the annual treat of the Sunday-school children took place.

CHRISTIAN COMMUNITY.—WORKHOUSE TREAT, ST. GEORGE'S-IN-THE-EAST.—On Wednesday evening, the 13th inst., an interesting meeting was held in this workhouse under the auspices of the above society. Through the liberality of the president, R. Baxter, Esq., treasurer, J. Powell, Esq., and other gentlemen, the whole of the 900 inmates were regaled with cake and oranges. In the evening all but the sick assembled in the hall, which was beautifully decorated for the occasion. The proceedings were opened by William Fowler, Esq., M.P., being called upon to occupy the chair, followed by the usual devotions. Mr. J. Atkinson, the secretary, at the call of the chairman, made a report of the work carried on in the house each Lord's Day, with an acknowledgment to the guardians and chaplain for the facilities given to the members. He also congratulated the poor people on the recent appointment of the Rev. W. H. Foy as chaplain, who had manifested the most kindly spirit to the members, and given every encouragement and facility to them in the work of visitation amongst the sick and dying in the house. He concluded by announcing several donations towards the expenses of the treat, and solicited help from the visitors present. Addresses were then delivered by the chairman, General Burrows, T. B. Smithies, Esq.; the Revs. W. H. Foy, T. Peckston, M.A., John Gritton, and Messrs. H. Webber and R. G. Broeze. These addresses were most appropriate, and attentively listened to by the poor people. A vote of thanks to the guardians was responded to by the chairman and deputy-chairman to the guardians in cordial and complimentary terms, in which they both expressed their gratitude to the members of the Christian Community for their disinterested efforts to do good to the poor people under their care. The poor people then gave three hearty cheers in honour of the occasion. Several hymns were sung at intervals, during the evening. The greatest enthusiasm prevailed, and the poor people were delighted beyond measure, and loud in their expressions of pleasure and gratitude for the kindness thus manifested towards them. A few days before a similar meeting and treat were held in Clerkenwell with equal satisfaction. Others in other houses will follow as soon as the needful funds are provided.—*From a Correspondent.*

## Correspondence.

### HAVE CHURCH-RATES WHOLLY CEASED?

To the Editor of the Nonconformist.

SIR,—Your reference to the discontinuance of Church-rates in your "Ecclesiastical Notes" last week, induces me to ask the question placed above.

I live in a parish where they have been rigidly enforced, and only last week was waited on by the collector for payment of a rate levied a few days before the Abolition Bill became law. On demurring to this final infliction I was informed by the collector that such and such parties had all cheerfully paid, and among the rest, the railway company whose line crosses the parish. But what is more, the expectation is confident that the said company will continue to pay its quota in time to come when the rate will be quite voluntary.

Now, Sir, I think the possibility of shareholders being called upon to contribute to the expenses of the Church by the ecclesiastical bias of a board of railway directors, is a thing to keep public attention wide awake. A few years ago, when the writer headed a successful opposition to a Church-rate in one of our great midland towns, a plea for its being assented to was put in by the churchwarden by saying that the Midland Company, in consequence of its large holding in the parish, would pay a great propor-



tion of the whole? This potent plea furnished the opponents of the proposition with an additional argument against it; since to assent to it would be like "taxing the whole world," for the behoof of a few church-goers who were morally bound to meet their own expenses. A voluntary rate on the part of a railway board will be a compulsory one to the shareholders; and as such a Board may not be under any legal restriction from voting money in this way, it should be guided and controlled by public opinion.

I am, yours, &c.,  
A RAILWAY SHAREHOLDER.

Jan. 18, 1869.

#### HOW TO RIVAL THE BEERSHOPS.

To the Editor of the Nonconformist.

SIR,—Many will thank you for your article on this subject. It is not enough to say to the poor, "Don't go there!" we should be prepared with, "Do come here!" or rather, should make such provision that they will come of their own accord. It is thought a Christian thing to provide coals, soup, bread, clothes for the bodies of the poor. Is nothing to be provided for their minds except religion? Do we want nothing else? Have we not dinner and evening parties, and concerts and music at home, and pictures and books, &c., &c. The poor, when work is done, want mental recreation, instruction, and amusement; and if Christians neglect altogether this branch of things, mere speculators will provide it whose only object is to make money, whatever injury may result to the moral nature of their customers. And so beershops, and gin palaces, and singing saloons, and dancing-rooms, vie with each other in sensuality and buffoonery and indecency, and whatever else is thought to be the most attractive. Well done, people of Bradford! Let every town follow their example. But it takes time to call a town's meeting and organise a society. The case is urgent. Can't something be done at once? Yes, at once, by every minister or deacon who reads this. Your chapel is a hall at your service rent-free. At once announce a weekly lecture, reading, or musical entertainment. Let the minister get help from literary, scientific, and musical friends, but let him preside. A voluntary contribution of pence at the door will pay for the cost of bill-printing. You can easily out-do the beershop and singing saloon in what will be really attractive, and at the same time innocent and instructive. No need to make it a disguised religious service. No. Let it be a genuine but instructive amusement. Most religious will be its motive and its result. People will crowd in, who never go to a place of worship, and will be less averse to go on Sunday, when they find religious men and religious places are devoted to their welfare in a method they are able to appreciate. If a town has six chapels, each of these might have a weekly entertainment on a different night, and so throughout the whole week there would be a practical solution of the problem—

"HOW TO RIVAL THE BEERSHOPS."

#### Foreign and Colonial.

##### FRANCE.

###### THE EMPEROR'S SPEECH.

The last session of the French Legislative Chambers was opened on Monday. The Emperor delivered a speech on the occasion, which was essentially pacific. He said he had always desired that his speeches at the opening of the Chambers should be the sincere expression of the thoughts which guided his conduct. It was, he declared, the duty of the responsible chief of the country to explain frankly to the nation the progress of the Government; and he claimed for the Imperial Government that, on a soil shaken by revolutions, it had been able to adopt all the benefits of liberty, whilst it had been sufficiently strong to bear even its excesses, and that it had given to the country seventeen years of increasing prosperity. The laws passed last session relating to the press and public meetings had been used in a certain quarter to create a factious agitation, but this agitation had failed to disturb the national tranquillity. Relying upon his firmness for the maintenance of order, the country had not felt its faith in the future shaken. Indeed, the more attempts were made to disturb public tranquillity, the more profound became the peace of the country. After alluding to the military and naval forces, which, he said, would henceforth be on a level with the destiny of France in the world, his Majesty said they could now loudly proclaim peace. Their foreign relations were friendly. The revolution in Spain had not disturbed their relations with that country, and the Conference which now approached its termination, had agreed upon principles calculated to bring about a reconciliation between Turkey and Greece. If, therefore, nothing occurred to disturb general harmony, it would be their fortune to realise many projected improvements, and through the increase of the revenue to diminish the public burthens. His Majesty confidently referred to the approaching elections, and said he was resolved to persevere in the path he had laid down, to adopt all real progress, and to maintain the fundamental basis of the Constitution, resting the destinies of France upon the intimate alliance of power with liberty.

The Government journals refer to the Emperor's speech with entire approval, and in terms of high praise. The *Standard* says the speech was frequently applauded, that it was considered to be

pacific and liberal, and that the peroration was loudly cheered. The *France* says the speech clearly expresses the will of the nation.

The session is not expected to last more than six weeks, when the Legislature will be dissolved.

Three months ago the members of the Opposition were under the impression that they would only be able to secure about twenty-five seats in the next Parliament, but they now aspire to double that number, in consequence of recent faults. The "platform" of the Opposition will be retrenchment, and it is intended to strike a vigorous blow at military expenditure. It is the conviction of the Liberal party that the present Government is falling to pieces with unexampled rapidity, and that a war policy offers too poor a chance of success to be attempted.

The *Constitutionnel* formally denies that the Government has it in view to make any modifications of the Treaty of Commerce with England.

##### SPAIN.

The general elections of members of the Constituent Cortes have terminated. It is stated that the Monarchical party have obtained a large majority. About 100 Opposition candidates have been successful. In Madrid, on the second day, the Monarchical candidates polled 24,000, and the Republican candidates about 11,000 votes.

The special correspondent of the *Times* telegraphs on Monday:—"The Italian Government has never proposed the Duke d'Aosta as a candidate for the Spanish throne. The Duke de Montpensier is impossible, as being a Bourbon. A Republic is dangerous. Both are obnoxious to France. If Spain solicits the Duke d'Aosta, Italy will accede."

The *Gazette* publishes a decree of General Prim, stating that Marshal Pezuela and General Gasset have been struck off the rolls of the army for having refused to take up their residence at the Canary Islands.

It is stated in a telegram from Madrid that the Spanish Government has negotiated a loan of a million of reals with an English firm.

The women of Saragossa have held a meeting in favour of the abolition of the conscription both for the army and the navy. After several speeches had been delivered, a deputation waited upon the governor, followed by a procession numbering, it is estimated, some thirty thousand persons. Fresh speeches were delivered from the balcony of the governor's palace by the members of the deputation, and then the crowd, upon being requested to do, quietly dispersed.

The *Times* Madrid correspondent states that there are 3,619,642 Spaniards who have the right to vote, or one for every twenty-three of the whole population, or one for every forty-six of the male population. The Government are very anxious that all should avail themselves of their privilege, and they engage to put down intimidation. How far they will be able to do so is doubtful. In the late municipal elections the doors of the polling-booths frequently were beset by partisans who bade their adversaries come in if they dared. In more than one locality the knife and the revolver, or the dread of those weapons, may be said to have carried the day; and one place is mentioned in which the president of the electoral board laid his blunderbuss on the table—a very palpable hint that he "would stand no nonsense." Supposing, however, that the electors can be brought to the poll, the further question arises, for whom or for what are they to vote? On the whole the *Times* correspondent believes that the expressed wish of the Government in favour of monarchy will rather subvert the designs of the Republicans. Many will vote for a Republic merely because they are desired to vote for a king. What the Government propose to do when the national assembly is constituted is believed to be something like this: they intend to communicate on the choice of a king with each of the deputies, singly and privately, and after having come to an understanding with a considerable majority, at once to bring forward the candidate approved by such majority and carry his election by acclamation. The *Times* correspondent does not believe that the Duke of Aosta has any chance. In his opinion the alternative lies between the Duke of Montpensier and a Republic. The probabilities, he adds, are that we shall have one of the two things after the other, and eventually something else—something like a Bourbon or a Carlist restoration after both.

##### TURKEY AND GREECE.

The fifth meeting of the Conference took place on Saturday, and lasted from four o'clock in the afternoon until six. It is stated that at this meeting the protocol was signed by all the plenipotentiaries except Djemil Pasha, the representative of Turkey, who is awaiting instructions from his Government. According to the *Constitutionnel*, the result of the deliberations is embodied in a declaration of the principles of international law involved in the dispute submitted to the Conference, which is at once to be communicated to Greece. The *France* says, and in this it is followed by the *Moniteur*, that the declaration pronounces in favour of the first three points of the Turkish ultimatum. The *Moniteur* also states—no doubt without adequate authority—that France and England offered to send squadrons to the Piræus and Constantinople to maintain peace, but that the proposal was rejected.

The Turkish ultimatum, it may be remembered, required that King George of Greece should undertake, "1, to disperse immediately the bands of volunteers recently organised in different parts of the kingdom, and to prevent the formation of others; 2, to disarm the corsairs Enosis, Crete, and Panhelion, or in any case to close the Greek ports to them; 3, to grant to the Cretan emigrants the authorisation to return to their homes, and also to

give them efficacious aid and protection; 4, to punish in conformity with the laws, those men who have been guilty of aggressions on Ottoman soldiers and subjects, and to accord a just indemnity to the families of victims from these outrages; 5, to follow henceforth a line of conduct in conformity with existing treaties and international law."

The Athens correspondent of the *Times* writes that the Cabinet of M. Bulgaria is trying by every device it can imagine, to force money out of the pockets of the people in order to carry on the war which has not yet been declared, and which many think a European Conference ought to prevent. The devices of the Bulgarian Cabinet are marked by such ignorance of the principles of finance and of the means of turning the resources of the kingdom to account that it would be a satire on Hellenism to record them. Forced loans, forced issues of Government paper, a forced extortion of specie and funds deposited in the national bank, and a change of Mr. Velasopoulos for Mr. Valaoritas, as Minister of Finance, have all been contemplated, and after trial, or a few hours' reflection, found to be either inadequate or perilous. Thirty thousand men are to be made ready to take the field, and four millions sterling must be obtained to open the campaign; but the present Ministers know neither how to get the men ready nor the money in hand.

##### AMERICA.

A Washington telegram states that on Saturday President Johnson sent to the United States Senate the treaties concluded with this country for the settlement of the Alabama claims and the naturalisation question.

The *St. Louis Democrat* publishes the following notes of a recent conversation between the President-elect and a Louisiana senator:—

"General," said the senator, "Judge — wishes to see you for a few minutes, and consult with you in regard to the improvement of the levees of the Lower Mississippi. We wish the United States Government to endorse and thus guarantee the bonds of the State of Louisiana for the restoration and improvement of the levees."

"I hope the Government will not do it," the General replied, with a quick, positive utterance that was not only decisive and final on a subject, but almost stunning.

"But, General," urged the senator, "we only wish the United States to endorse the bonds, so that we can sell them without a ruinous discount, giving the United States ample security for the entire amount, so that it would be impossible for the Government to lose a cent in any emergency."

Again Grant quickly interrupted, "I never knew a Government to become responsible for any moment that it did not ultimately have to pay. You now want the endorsement of the bonds. If that is given, you will soon want to legislate for the payment of the bonds."

"General," said the senator, "you are too hard on us."

"While we are discussing on all sides," said Grant, "how the National Debt is to be paid, I shall oppose any increase of the national obligations."

"It is impossible to cultivate our lands," interposed the Senator. "The levees are absolutely necessary."

"I know all about the levees," he answered. "I served in that country when a young man, and I had something to do myself with the breaking of those levees."

"But," said the Judge, "millions of acres of the best land in the world are subject to overflow."

"Let them overflow, and let them stay under water," said Grant, "until their owners are willing that Northern men and Northern capital should come in and protect and improve them. Northern men with ample capital are ready to make a garden of your State, and you won't let them do it. Your large landholders are as hostile to this United States Government to-day as they have ever been; and if that Government should rebuild their levees it would not change them a particle. I know no way the Government could have adopted for rebuilding the levees but to have confiscated the lands of those engaged in rebellion, and used the proceeds to restore the country. As that was not done, nothing remains but to set your negroes to work, and invite in and welcome Northern men."

"General," said the Judge, "the negroes won't work."

"Won't work?" Grant quietly replied; "they'll work if you pay them for it."

"Am I not right?" he added. "Is there not such a hostility to Northern men that it amounts, in most sections of the State, to a practical exclusion of them from the agricultural interests of the country? Is there not an unwillingness to divide up the lands, and sell in small parcels to those who might immigrate? and is there not a general tendency to secure the services of the negroes without prompt and adequate compensation?"

"I must say," said the Judge, "that there is more or less of truth in all these points."

"Then," said Grant, "I think you will have to build your own levees, or wait under water until you are willing men should come in who will build them."

##### THE WAR IN SOUTH AMERICA.

Intelligence received from the seat of war in Paraguay, through Brazilian sources, states that Lopez was completely routed at Villeta on the 11th December. Three thousand prisoners were taken by the allies, but Lopez escaped, it is said, with only 200 men. The report adds that the war is considered at an end. It will be remembered that a similar statement was made on the defeat of the Paraguayans at Humaita, though Lopez on that occasion made a very successful retreat to Villeta. Implicit reliance, therefore, must not be placed on the account just received until they are confirmed.

##### FOREIGN MISCELLANY.

The Government of Canada has determined to give "free grants" of 200 acres to every bona fide settler.



This will be an immense boon to intending emigrants to Canada.

Brigham Young is issuing a paper currency in Utah, which resembles the national greenback. The Mormon President finds banking operations very profitable, it is said.

The position of the tunnel under Mont Cenis on January 1, was as follows:—Out of the total length of 12,220 metres, 9,166 have been executed, being from the South 3,380, and from the north 5,803.

Some time ago it was reported that her Majesty's gunboat Gnat had been lost. This was afterwards contradicted. We now learn from Hong Kong that while the vessel was on shore on the coast of Balbac she was struck by lightning and blown up. Happily no lives were lost.

A STATUE TO WILLIAM TELL.—The canton of Uri is about to erect a statue to William Tell in the town of Altorf. It is to be executed by M. Imhori, a sculptor of Berne.

RUSSIA UNPREPARED.—The greater part of the Russian army is still without breech-loaders, and the new arms have only just been issued to the regiments of the guard. None of the soldiers who were sent on furlough last September have yet been recalled. The infantry regiments, each of which consists of three battalions, are now only 1,150 strong, officers and band included.

CURIOUS EFFECT OF AN EARTHQUAKE.—A celebrated cliff in Denmark, the "Queen's Seat," has just fallen bodily into the Baltic from a shock of earthquake. The rock, about four hundred feet high, was an object of great interest to tourists from the magnificent view to be had from it. On a clear day Rugen, and the coast of Pomerania, could be plainly seen. Everything has disappeared except some masses of chalk, which form a sort of island near the shore. No life has been lost, but the inhabitants of neighbouring villages were terrified at the noise produced, which lasted several seconds.

SEN VUS RIOTS AT REUNION.—Further particulars have come to hand of the alarming riots recently reported from the French colony of Reunion. The first disturbances are said to have been caused by the collection of the taxes, but the second, which resulted in considerable loss of life, are believed to have originated in a "misunderstanding," the nature of which is not stated. It would appear that the Jesuits were in some way connected with these occurrences, as their college was attacked, and a petition has been presented praying for their expulsion.

THE FRENCH EMPRESS.—A Paris correspondent, giving an account of a ball at the Tuilleries last week, says:—"Her Majesty's dress, which will probably interest the fair portion of your readers, consisted of a skirt of maise satin, covered with numberless flounces, over which were several skirts of the lightest tulle, spangled with gold, the lowest bordered with panes of dimensions such as Gulliver may have seen in his wanderings amongst the Brobdnagians, but the dimensions of which were certainly never equalled even at Ohiswick. A wreath of these gigantic heartsease encircled the Empress's head, whilst her back hair was fastened by a comb, surmounted by five knobs of diamonds, one long ringlet falling to the waist. Princess Mathilde was likewise in yellow, which became her Italian cast of features and southern colouring."

HOBART PASHA AND HIS ANTECEDENTS.—The Vienna Press tells the following story of Hobart Pasha, and we leave the responsibility of it to that organ. No less than twelve times he is said to have broken the blockade of Charleston, each time under circumstances of great danger. He, in consequence of this, published his reminiscences under the title of "Never Caught." When the Turks a few weeks ago sent him to Crete in order to destroy the Enosis, the Russian Minister, General Ignatieff, made energetic efforts to retain him at Constantinople. Political arguments being unavailing, an action for debt was at last brought against him, in the hope that he would be imprisoned, or, at all events, detained. But this device, too, was frustrated, and he got away safely. Arriving on board his ship, his first act was to forward to the Russian Ambassador, together with a polite message, his little work entitled, "Never Caught."

ENGLAND AND AMERICA.—At the banquet given at New York to Mr. Morse, as one of the inventors of electrical telegraphy, some striking speeches were delivered. Chief Justice Chase said there was one Sovereign and one people to whom the Professor and his countrymen felt their thanks to be specially due; he meant "the great and good Queen of Great Britain, and the great and magnanimous British people." Following this, Mr. Thornton, the British Minister to the United States, said:—"I am confident no one is more anxious than the Queen for a good understanding between our two nations." But he would not talk too much about peace. It was not to be either produced or procured by mere talking. The business of statesmen was to discover men's interests, and, between nations, their mutuality. The rest would follow. Steam was the true olive-branch. It took his own father nearly nine times as long to reach New York from Liverpool as it had taken him. Then came the electric telegraph; and, by-and-bye, perhaps before he should himself reach the age of Professor Morse, some other brain might furnish men with the means of carrying on audible conversation between shore and shore. In short, he saw before him the possible superseding of his own profession.

CONTINENTAL ARMIES.—The present organisation of the armies of the Continent, as given by Baron Kuhn in the Austro-Hungarian Parliament, is as follows:—France—Army, 800,000, Mobile National Guard, 550,000; total, 1,350,000. North German Bund—Standing army, 843,394, Landwehr, 185,552;

total, 1,028,946. South Germany—Standing army, 156,760, Landwehr, 43,411; total, 200,171. North and South Germany together—total, 1,229,117. Austro-Hungarian Monarchy—Regular forces, including navy and reserve, 800,000, border troops, 50,000, Landwehr, 200,000; total, 1,053,000. Russia—Field army, including army of the Caucasus, 827,350, local forces, 410,427, irregulars, 229,223; total, 1,467,000. Italy—Army, 348,461, Mobile National Guard, including Venetia, 132,000; total, 480,461. It will thus be perceived that Russia possesses the largest army, a slight difference being observable between France and Prussia, or North and South Germany. Regarding Europe from a military point of view, says a contemporary, if France and Prussia would shake hands, or Prussia and Austria form a strict offensive and defensive alliance, there would be little fear of war for some years, for Russia is not ready, Austria would give anything in honour to have the peace kept for five years, and the consummation of the war of 1866 by the unity of Germany is likely to be delayed so long as the present King of Prussia prefers that title to Emperor of Germany.

CHILD PREACHERS AT ROME.—The Guardian correspondent, writing from Rome, December 31, says:—"During the Octave of Christmas, and, I think, till the Epiphany, the Bambini are discharging, as usual, their share of the—one hardly knows whether to say services or festivities of the season. It is certainly a quaintly pretty sight, the children preaching their little sermons in the Ara Coeli and elsewhere, and there is something appropriate in the little children, whom the Saviour loved and loves with so especial a tenderness, exhorting one another (for the audience on such occasions is chiefly of children) to love the Infant Christ. Sometimes the little preachers seem quite to lose themselves in the excitement of their recital, and to be carried away by it. One little thing, of not more than six or seven years, was particularly earnest. He was much distressed, evidently because a titter ran through the crowd when he crossed himself before commencing his discourse. I suppose that such a baby gravely imitating the gesture of a priest, seemed too droll to the people. The child cried so, at each renewal of this apparent irreverence, that his tiny performance seemed likely to be nipped in the bud. But he persisted again and again, determined to say his lesson as he had been taught, and at last the congregation were quiet. Still there is something very incongruous, to say the least, in an exhibition of this sort within the walls of a church; and what is one to say of the Præsepe? Only the very poor and ignorant, if, indeed, they can be impressed seriously by gaily-dressed dolls as large as life, representing Joseph and the blessed Virgin? I omitted to say that another of the children was really quite eloquent in repeating his sermon. He fell on his knees, and exclaimed in the most impassioned tone, addressed the Infant Saviour, 'O! eccellente Bambino! O! dolcissimo Pace!'"

SPANISH REACTIONIST LADIES.—The Madrid correspondent of the Times attaches a good deal of importance to a document which has been presented by three ladies of rank—the Marchionesses of Santiago, of Zugasti, and of Portugalete—to Marshal Serrano as head of the Provisional Government. The ladies named came as a deputation of their countrywomen, and laid on the President's table a document bearing fifteen thousand female signatures. The paper contained, not a petition, but a remonstrance against religious freedom and religious toleration. It was a warning and a defiance conveyed to the men in power, reminding them that they were in honour and duty bound to maintain the Roman Catholic and Apostolic faith in all its integrity and purity, upbraiding them for the impious and sacrilegious line of policy they have hitherto followed, and daring them to persevere in their course at their peril. That such a proceeding as this should be taken, proves, the Times correspondent thinks, that the reactionary party in Spain has been enormously strengthened by the dilatory policy of the Provisional Government. A country in which, in the latter part of the nineteenth century, a document like this address can appear, in which 15,000 women, able to read and write, are willing to sign it, and in which even ultra-Republican papers deem themselves bound to reproduce it, is (the writer adds) not to be gauged by the standard of other communities. If you listen to these ladies, Spain is not only a Catholic country—it is the Catholic country, the only one. Rome itself is not so Roman. These ladies do not come before Serrano to ask for favours or to implore clemency; all they demand is justice, all they claim are respect and protection to their rights as women, as Spaniards, as Catholics.

MILL-HILL GRAMMAR SCHOOL.—The English Independent learns, from a paper recently issued, that the trustees do not contemplate the abandonment of this school. It seems that legal difficulties necessitated an application to the Court of Chancery for the purpose of rearranging the trusts, and the appointment of new trustees. Efforts are now being made to free the school from the debt which had accumulated, and if possible from the mortgage also. The friends of the school are unanimously agreed that it ought to be continued on the principles which have guided it from the outset, though considerable alterations and improvements in the scheme will be necessary to adapt it to the educational requirements of the times. It will be seen from an advertisement elsewhere that a meeting will shortly be held with a view to resuscitate the school.

## VOTE BY BALLOT.

A meeting in favour of vote by ballot was held on Friday evening in the Arundel Great Hall, Arundel-street. There was a large attendance. The Right Hon. T. Milner Gibson was in the chair, and he was supported by several members of Parliament, and other influential persons.

Mr. MILNER GIBSON, on rising to address the meeting, stated that they had met on the invitation of the Ballot Society to express their views as to the mode in which votes should be taken at elections in order to get the genuine opinion of the electors. He was sorry that illness prevented Mr. Berkeley and Sir Henry Bulwer, both of whom had intended to proceed on this question next session, from attending that night. The time was most opportune for this meeting. There was scarcely one of them who had taken an active part in the recent contests who was not perfectly well aware that many voters had been obliged to vote against their opinions and their consciences. Now, the Liberal party have a majority in the House of Commons, and not only that, but many think there is an absolute majority in favour of the ballot. (Hear, hear.) The Government is certainly not hostile, and, if not absolutely favourable, could, at the worst, only be neutral; and it could not use its powers as a Government to defeat the progress of the ballot. (Cheers.) He did not know why the Conservative party should not favour the ballot. They had not done a flourishing business with the open voting at the late elections. (Laughter.) They would always find plenty of Toryism and prejudice, and of attachment to old customs. In Australia, both parties joined in promoting the ballot to get rid of bribery, corrupt practices, and intimidation. The question here really was whether the next session would be suitable for pressing this question on the Government—(Yes, yes)—to insist that if there be a Liberal majority in its favour in the Commons the ballot shall pass, and be sent up to the House of Lords. The public mind was awake to the evils of the present system, because it was obvious that if the franchise was given to persons they ought to be able to exercise it freely; and it was absurd to say that a vote is free if it is a condition that no man shall declare his vote without publicly declaring for whom he votes. He should be asked no questions beyond those required to show that he is the person he says he is, and that his name is on the register. Let him be free from danger and risk. (Cheers.) By the ballot voters would be equally free from the influence of a landlord, or a customer, or from combinations of workmen themselves. He should be wasting their time in arguing in favour of the ballot. Having shown them confidence by giving them votes, the State was bound in common justice to give them protection in the exercise of the right which had been conferred upon them. (Cheers.) With a free press, free speech, and general education, he had no fear for the cause of good government. (Cheers.)

The SECRETARY said he had received letters favourable to the ballot from Messrs. Basley, Baines, Brand, Backhouse, Jacob Bright, Sir G. Bowyer, Candler, Carter, Sir F. Crossley, Montagu Chambers, Childers, Dixon, Eykyn, Foster, Fawcett, R. Grosvenor, Goldsmith, Gilpin, Huggessen, Sir Henry Hoare, Thomas Hughes, Hadfield, Kinnsaird, Marquis of Lorne, Layard, M'Arthur, Morley, Munts, Pochin, Pease, Hinde, Palmer, T. B. Potter, Rylands, Stone, Samuelson, Stansfeld, P. A. Taylor, Torrens, and Villiers. He had received letters expressing regret at being unable to attend this meeting from Mr. Ralph Osborne, Mr. Pagan, Mr. Hepworth Dixon, General Thompson, and Mr. W. Edwards.

Mr. C. REED, M.P., who was much cheered, said this was his first appearance upon the platform of the Ballot Society. He had always been open to conviction, and the landlords of England had made him a convert. (Cheers.) The House of Lords was the great difficulty. Were we prepared to meet it in the struggle? (Ories of "Yes, yes," and cheers.) It might be treason in him to say so, but he had long thought that the House of Commons had never thoroughly represented the mind of the country, and at the present time it was the shadow of the House of Lords. The ballot would be opposed by them, by the land power, and the money power. It was said that there were not twenty men in the House of Commons who did not represent the influence of land or money. He claimed to be one of the twenty. (Cheers.) The ballot would destroy these undue influences, and would make the House of Commons the representation of the commonwealth. The hon. member concluded by moving the following resolution:—

That the recent general election has proved that the increase in the number of voters in the several counties and boroughs in which contests took place did not diminish (as many persons expected) the intimidation and corrupt practices which have always been more or less attendant upon our present system of open voting.

Mr. H. RICHARD, M.P., seconded the motion. There was no other question on which the arguments were so much on one side as that of the ballot. The objections urged against it were singularly weak, and many of the opponents stood self-convicted in doing in other directions that which the ballot would effect in the political world. In order to avoid slight social inconveniences, which were as dust in the balance compared with what working men and labourers must undergo if they attempted to act upon their own convictions, these aristocratic opponents of the ballot elected their club members by it. He was not sure we should not see the day when bishops were elected by ballot. (Laughter.) A very clever work had just been written by an Irish clergyman urging that in choosing a bishop the custom of the New York diocesan synod should be adopted, and the ballot used



Some people asserted that the ballot was destructive of the dignity of human nature. (Laughter.) If some of the holders of such an opinion could have seen the sights he saw in Wales during the late election, they would acknowledge there was an exhibition of humiliation and dishonour which ought to put them out of conceit for ever with the present system of open voting. He contended strongly for the ballot for Wales; for there was no part of the United Kingdom where it was more imperatively required. The great bulk of Welshmen were Non-conformists, and consequently Liberals. The great landed proprietors were Churchmen and Tories, who held very exalted notions in both capacities. As regarded religion, the people of Wales had once for all shaken off the yoke of the landlords after two centuries of persecution. It was not so in politics, although during the late elections they had returned twenty-three Liberal members out of the thirty-three sent to the House of Commons by the Principality. The victories were gained in the teeth of much oppression and suffering, and he believed if there were perfect freedom of election there would not be a single Tory or doubtful Liberal returned from Wales. Therefore he desired to see the ballot established. (Cheers.) He hoped this was the beginning of a victorious agitation throughout the entire country.

The resolution was carried with acclamation.

Mr. C. Buxton, M.P., moved the next resolution:—

That this meeting congratulates the friends of free voting in all parts of the United Kingdom on the large addition which has been made to the number of the supporters of the ballot in the House of Commons, and calls upon the various constituencies at once to prepare petitions to Parliament and memorials to the Premier, urging the speedy adoption of that measure as the only means of preventing the recurrence of those evils which all parties now profess to deplore.

The speaker said that though not one of the recent converts to the ballot, having repeatedly voted for it in the House of Commons, he had always hoped that when we got a Reform Bill it might turn out that the necessity for the ballot had disappeared—that the immense increase in the number of voters would give them the requisite force and the requisite courage for standing out against intimidation, and that bribery also would become much more difficult. As regarded bribery his hopes had been partially fulfilled. From all he could hear there had been less bribery than usual at the recent election, and it had been especially absent in the larger constituencies. But never had there been more intimidation, more pressure put upon the voters by their employers and other men of influence, than during the election of 1868, and it was much more against intimidation than against bribery that the aid of the ballot was invoked. (Cheers.) There was no one who did not regret the necessity for its adoption. Certainly he himself regarded it as an unpleasant remedy, but one not half so unpleasant as the evil that it was intended to cure. (Cheers.)

Mr. ONSLOW, M.P., in seconding the resolution, urged the electors of the country to demand the ballot as the right of an Englishman, and thereby to remove from our electoral system evils which only existed in England and Turkey. (Laughter and cheers.) It was said that the ballot was un-English. Were our iron-clads un-English?—the old sailors of the days of the battle of the Nile would have called them so, but we move with the times, and so moving, the ballot was inevitable. Mr. BEALES supported the motion, which was carried with enthusiasm.

Mr. HOLMS, M.P., moved the third resolution. He believed the country and the Government were ripe for the ballot, and he was not sure but many distinguished members of the administration did not consider that it should be made the subject of a Government measure. He moved—

That in the opinion of this meeting the Ballot Society should at once initiate the necessary arrangements for holding in London a conference of the friends of the ballot from all parts of the kingdom, at such time as may be considered most convenient to those who may wish to attend, and most favourable for the advancement of the cause.

He read a letter from a friend, offering a subscription of 500*l.* towards getting up an organisation to advocate the establishment of the ballot.

Mr. A. ARNOLD seconded the motion, and described the favourable working of the ballot in Athens.

Mr. HANDEL COSSHAM proposed, and Mr. FOWLER, M.P., seconded, a petition to the House of Parliament, embodying the spirit of the resolutions passed, which was adopted.

A vote of thanks was passed to the chairman, on the motion of Mr. EDMUND ASHWORTH, seconded by Mr. CUNNINGTON.

The CHAIRMAN, in responding, said he had a fear that the ballot, like the reform question, would be agreed with by everybody, but nothing would be done. He should be sorry to see the ballot question sleep now that the public mind was awake upon it. There would be a good deal of wriggling and shuffling, but the matter must be worked through to a successful issue. When we talked of Ireland, let us remember that there was no question that the Irish tenantry would so much appreciate as the ballot. (Cheers.)

The meeting then separated.

A BALLOON VOYAGE ACROSS THE ATLANTIC.—The celebrated aeronaut, Mons. Alexander Chevalier, who successfully crossed the Irish Sea, and landed in Cumberland, left England for America on Saturday, to undertake the crossing of the Atlantic Ocean in his balloon *L'Espérance*. The ascent will take place from the Castle Gardens, New York, and the voyage is expected to last three days and three nights. Mons. Chevalier's intention is to demonstrate the continuous belt of westerly currents which are presumed to exist at the elevation of 10,000 feet.

## Court, Official, and Personal News.

The Court is expected to return to Windsor about the 15th or 16th of February.

In consequence of the hostile relations existing between the Porte and Greece, the Prince of Wales has determined not to pay his intended visit to the Court of Athens. His Royal Highness has arrived at Berlin *via* Lubeck and Hamburg. The Prince and Princess will spend some days at Vienna, and embark at Trieste for Egypt. Several members of their suite have reached Italy *en route* for Egypt. Cairo advices state that the Viceroy is making great preparations for the reception of his distinguished visitors. A building is in course of construction near the Great Pyramid for their accommodation, and the Viceroy's yacht will be placed at their disposal.

The Duke of Sutherland, the Marquis of Stafford, Count Arrivabene, Dr. Russell, the Rev. W. Lake Onslow, private chaplain to the Prince of Wales, and Mr. Baker, naturalist, of Cambridge, have left for Alexandria, to accompany the royal expedition to Egypt. It is understood that Dr. Russell has been requested by his Royal Highness to make notes of the journey, with a view to publication.

At a council held at Osborne, on Thursday, the Duke of Norfolk, who attained his majority on the 27th ult., took the oaths as Earl Marshal, and Mr. Matthew Digby Wyatt received the honour of knighthood.

The Duke and Duchess of Abercorn arrived at Osborne on Thursday, and had the honour of dining with the Queen and the Royal Family. The Earl of Kimberley was at Osborne on Saturday.

The London correspondent of the *Aberdeen Free Press* says that, on the occasion of Mr. Bright's recent visit to Osborne, the Queen presented him with her "Life in the Highlands," inscribed with her own hand, and that Mr. Bright, at the Queen's express desire, presented her Majesty with the recently published volume of his speeches.

It is stated that a convention has been signed between Lord Clarendon and Mr. Reverdy Johnson upon almost precisely the same terms as were agreed to by Lord Stanley and Mr. Johnson. Mr. Seward, too, has approved the negotiations completed by the United States' Minister.

Lord Stanley will, it is expected, succeed to the chairmanship of the Commission of Military Education, vacant by the resignation of Earl de Grey and Ripon.

Mr. Whitmore, M.P. for Bridgnorth, has resigned the office of Conservative "whip," to which he was appointed by Mr. Disraeli in 1855, as successor to Lord Mandeville, now Duke of Manchester.

The Government is said to be preparing a bill for the establishment of County Financial Boards.

Mr. Layard, the First Commissioner of Works, is shortly to be married to Miss Guest, daughter of Lady Charlotte Guest.

Lord Chancellor O'Hagan has subscribed £100 to the Grattan statue in Dublin, which he rejoices is about to be raised "in a time of hope and progress."

The new Lord-Lieutenant of Ireland, accompanied by the Countess Spencer, made his public entry into Dublin on Saturday. There was an immense crowd, and the people were very well behaved. His Excellency was received with loud cheering in the neighbourhood of Cork Hill. He rode in advance of a brilliant military staff.

The *Broad Arrow* has reason to believe that the principal feature in the reorganisation of the cavalry determined upon by Mr. Cardwell will be the substitution of the squadron as the unit in place of the troop. This arrangement will permit of the reduction of one major and four cornets in each of the cavalry regiments. But there are only twenty-one cavalry regiments.

It is reported that, in consequence of his speech about the permanent retention of the office of Commander-in-Chief by the Duke of Cambridge, Mr. G. O. Trevelyan is to be forced to retire from the Treasury.

The Right Hon. John Bright and Mrs. Bright were last week on a visit to their relative, Mrs. Leatham, at Beechlawn Heath, near Wakefield. On Saturday they returned to London.

It is said that Mr. C. S. Parker, member for Perthshire, will second the Address in the House of Commons in reply to the Royal speech.

Captain Cameron is still suffering from the effects of his prolonged imprisonment in Abyssinia. His health is shattered.

## NATIONAL CHORAL SOCIETY.

Last Wednesday evening Mr. G. W. Martin gave a performance of the "Creation," which derived exceptional interest from the fact that the experiment of lowering the pitch was then, for the first time in London, tried on a large scale. Nevertheless, Exeter Hall, though pretty well filled, was far from crowded, and there was rather a limited attendance of performers. The choruses were however given with uniform correctness and energy, though a little more readiness in taking up the points would, in some instances, have had a better effect. It is not our intention to enter into the controversy as to the propriety or expediency of the lowering of the pitch; but our impression from this, our first experience of it, was that it will be long before an audience, well accustomed to the

former state of things, will be reconciled to the change. It may be perfectly true that that state of things ought never to have existed, and that there are valid reasons for reforming it; it is nevertheless certain that, until time and habit have effaced the memories of the former brilliancy of tone, the reformed performances will appear more or less tame and flat by comparison with the old. Another disadvantage of the change will be that, whereas singers even now take frequent liberties with the text of a standard work in order to introduce their own higher notes, their temptations to this indulgence will be largely increased. This tendency was manifestly indicated on Wednesday evening. Mr. George Perren, indeed, who sang the tenor music with his accustomed ability, more than once sang a bar or two an octave higher than written. It is, however, only fair to add that had he not done so, it is probable that the passages, in question which occurred in his first air, and lay unusually low for a tenor voice, would not have been heard at all. We must not omit to mention, however, that, in order, no doubt, to meet certain exigencies of the band and organ, Mr. Martin's pitch was a whole semitone lower than usual, and therefore somewhat below *le diapason normal*, or the continental pitch, which it is sought to introduce into this country. Miss Banks sang the soprano part in her usual chaste and refined style, and was warmly applauded in her songs, "With verdure clad," and "On mighty wings," and in her duet, "Graceful consort," with Signor Foli, who sang the bass music throughout very effectively, declining a hearty encore to "Rolling in flaming billows." Mr. Martin conducted with his usual skill and energy, occasionally finding it necessary, however, to keep his hand in time by tapping the score with his baton, upon his freedom from which practice we somewhat prematurely congratulated him in a recent notice. His next performance will be the "Messiah," on March 22nd, when Mr. Sims Reeves, who has been so prominent in his advocacy of a reformed pitch, is to appear.

## Postscript.

Wednesday, January 20, 1869.

### LATEST FOREIGN NEWS.

A telegram from Constantinople states that the Porte has accepted the resolutions of the Conference, and instructed its plenipotentiary in Paris to sign the protocol. This formality completed, the declaration of the Powers will at once be communicated to the Greek Government. The *Patrie* says that the plenipotentiary of that Government has written to Athens, "counselling a conciliatory attitude."

A Madrid telegram of yesterday's date states that in the capital, 34,000 votes have been given by the Monarchical party, and 15,000 by the Republicans. Rivero, Prim, Serrano, Becerra, Topete, Zorilla, and Sagasta have been elected. The Republicans have triumphed at Barcelona, Seville, and other places in Andalusia, Catalonia, and Aragon. There are rumours concerning a projected Monarchist expedition organised in Spain to sail from Gibraltar in favour of Count Girgenti. From Cuba it is stated that the insurgents are dispersed, and it is hoped that the insurrection will end as soon as reinforcements arrive.

A cable telegram from New York states that Mr. Hannibal Hamlin (Republican) has been elected United States' Senator from Maine, and Mr. Thomas F. Bayard (Democrat) from Delaware. The Senate has not yet considered the Alabama claims treaty.

EXECUTION AT LEWES.—Martin Brown, alias Vinall, aged twenty-three, a deserter from the Royal Artillery, who was convicted at the last Sussex assizes for the murder of the old herdsman, David Baldy, at Newmarket-hill, near Lewes, was hanged yesterday at the county gaol. He confessed his guilt, but states that he mistook Baldy for Tuppen, a shepherd with whom he had a slight quarrel. Brown appeared very penitent. He ate and slept well, and died firmly and without a struggle.

## MARK-LANE.—THIS DAY.

The short supply of English wheat on sale at Mark-lane to-day met a dull inquiry, at the recent reduction in prices. The quality of the samples was much affected by the recent unfavourable weather. Foreign wheat was very inactive, but no further change took place in the quotations. The barley trade was very dull, and malting descriptions still further tended downwards in value. Malt was dull, at drooping quotations. There was a moderate arrival of oats, but the trade ruled dull, at Monday's decline of 6*d.* per q*r.* Beans and peas were a slow sale, on barely former terms. The flour trade was extremely heavy, but no further change took place in the value of any description.

### ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour
English & Scotch	330	90	543	990	—
Irish	—	—	—	—	—
Foreign	1,270	5,120	—	18,410	150 a/s.
					2,310 t/s.
					Maize, 609 qrs.



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## TO CORRESPONDENTS.

"W. Tallaek."—Next week.

Our Dublin correspondent's letter is postponed till our next number.

"J. R. Hackney."—Declined.

# The Nonconformist.

WEDNESDAY, JANUARY 20, 1869.

## SUMMARY.

THE spectre of the Eastern question, which flitted before Europe under wing of the Turco-Grecian quarrel, is, we hope, for a time, at least, effectually laid. The Paris Conference is over, and its results may have an important influence not only over the two States in question, but upon the future relations of European Powers. The absence of the Greek Plenipotentiary appears to have had as little tangible effect on the Conference as the remonstrance of the political prisoners upon Lord Ellenborough, which provoked the celebrated "Protest, and go about your business." Yesterday the diplomatists, regardless of M. Rangabe's absence, concluded their labours. They are understood to have agreed upon a protocol which, without any specific reference to the dispute between Turkey and Greece, declares "that every State encouraging insurrection on the territory of another State, opening its ports for privateers engaged in breaking a blockade legally established, or lending its connivance to the formation on its territory of expeditions destined to invade the territory of another State where insurrection may have broken out, is guilty of a violation of international law." The Government of Athens will be invited to agree to this declaration, and if it accede to it, Turkey will withdraw her ultimatum. If not, the Protecting Powers, Russia included we presume, have resolved to preserve the strictest neutrality in case of hostilities. As it is notorious that, singlehanded, Greece is in no condition to go to war with her powerful neighbour, there seems good reason for the hope expressed by Napoleon III. on Monday, that this troublesome quarrel will be quietly arranged. Though such Conferences are not in good repute, the meeting on the Turco-Grecian question appears to be even more satisfactory than that which averted a war on the Luxemburg dispute. No direct coercion has been applied to the turbulent Hellenes, but the principles of international law have been authoritatively laid down, which they, as well as other nationalities, are expected to observe. This is an excellent expedient for bringing to reason any State disposed recklessly to break the peace of Europe.

At length there is a prospect of the Spaniards obtaining a permanent Government. The elections for the Constituent Cortes have resulted in the return of a decided majority in favour of a monarchy, though about a hundred opposition candidates have been returned, chiefly by the large cities of the Peninsula. The Madrid correspondent of the *Times*, who a few days ago wrote to point out the hopelessness of any foreign prince occupying the vacant throne, now telegraphs that the Italian Government will allow the Duke of Aosta, Victor Emmanuel's second son, to accept the onerous dignity, if Spain should offer it—the Duke of Montpensier being impossible. But the Cortes does not meet for several weeks, by which time it is quite possible there may be a Carlist outbreak, or the prospect of a Federal Republic, with Marshal Prim as President. The Provisional Govern-

ment seem unable to take the initiative in anything of importance, and are afraid even to carry out their decree of religious freedom.

President Johnson seems to approve of the Convention signed by his namesake in England and Lord Clarendon, and, with the approval of Mr. Seward, has promptly sent it to the United States Senate for ratification. Its provisions are explained by the *Times* as follows:—

The essential article is that all claims whatever, which may have been made by either of the two Governments upon the other since 1863, shall be referred to a mixed commission for arbitration, and for full and final settlement. The commission will consist of four members, two to be named by each Government. They are to meet at Washington as soon as possible after their appointment, and the first of their acts is to be the selection of some person as arbitrator or umpire, to whom all claims are to be referred upon which they cannot come to a decision. In the contingency of their failing to agree in the selection of such an umpire, the two commissioners on either side will nominate a person for this office, and when they cannot come to a decision they will then determine by lot which of the two persons so nominated shall act as umpire in the particular case. It is only in the event of their failing to decide by a majority upon an individual claim that the services of the arbitrator will be called in. The tribunal of reference will be formally competent to decide all cases brought before it, including the so-called Alabama claims. If the commissioners, or any two of them, should think it desirable that a person in the rank of a Sovereign should be the arbitrator in respect of any claim, it will be incumbent upon the two Governments within six months to agree upon the head of some friendly State, and to invite him to decide upon the justice of the claim. It follows, of course, that if any claims are preferred which, in the opinion of the two commissioners representing this country, involve considerations too important to be decided by the ordinary referee, it will be in their power to refer the point at issue to a more exalted tribunal.

It by no means follows that the Senate of the American Republic will ratify this arrangement, though such treaties are rarely rejected by that august body. The impression, however, prevails on the other side of the Atlantic that Mr. Reverdy Johnson has made a bad bargain for his country, and that some of his concessions should be withdrawn.

The new Home Secretary has been successfully wooing the electors of Renfrewshire, and will apparently be returned without a contest. In the speeches he has delivered throughout the county, Mr. Bruce has thrown some additional light upon the policy of the Government, but he reasonably pleads for time and opportunity to develop it. He hopes that the Scotch system of education may be considered with a view to improvement during the coming Session, and proposes to turn to account the experience of those who have mastered the question of criminal jurisprudence by proposing some measures to prevent the spread of crime by cutting it off at its source. Thus he would "leave his mark upon his time"—a very honourable ambition. The Home Secretary, long hesitating, as the result of the recent elections, now goes with Mr. Hughes—another convert—heartily for the Ballot, as the only feasible cure for intimidation. In reference to the Irish Church question, he accepts in full the principle of religious equality and of doing injustice to none. The Episcopal clergy, he thinks, should be left in possession of their houses and a certain amount of their glebes, in which case it would be necessary to give "compensation in some form or other" to the Presbyterians and Roman Catholics when the *Regium Donum* and the Maynooth Grant are withdrawn.

Following the example of the magistrates of Liverpool, Leeds, and other large towns, the justices of West Kent have memorialised the Home Secretary for an amendment of the Licensed Victuallers' Act, with a view to placing public-houses more directly under magisterial control, diminishing the faculties of intemperance, and exercising a stricter supervision "over the retailers of intoxicating liquors, without interfering with the comforts and amusements of the people." This spontaneous movement is a healthy sign, and is the kind of pressure to which the Government and the Parliament will respond. The question by unanimous consent needs thorough reconsideration, and will no doubt receive legislative attention as soon as the fate of the Irish Church is decided.

Though we are told to expect that Mr. Lowe will ask us to pay the extra twopenny income tax for another year, his colleagues are still active in cutting down useless expenditure. In a circular issued on behalf of the Board of Admiralty, Mr. Baxter, the Secretary, exhorts all officials connected with the navy to exercise the most vigilant supervision over the expenditure for which they are responsible, and intimates pretty plainly that the favour with which they will be regarded at headquarters, and their chances of promotion, will depend very much upon their behaviour in this respect. It is not merely in subordinate offices that economy is being carried out. The Government have the courage to dispense with the officials in the

higher grades, whose services are superfluous, and thus to diminish the Ministerial patronage. In fact the departments are now under strict control. In the Inland Revenue offices searching inquiries are being prosecuted, and, as the *Pall Mall Gazette* says, "there is a general trembling in the class of 'deputies' and assistant secretaries—officials whose very titles suggest the idea of two to do one man's work." At the Poor-law Board Mr. Goschen emulates the zeal of his colleagues elsewhere. He is vigorously striving to prevent useless outlay, and to put a needful check on out-door relief by the application of tests. Weekly returns of the extent of metropolitan pauperism are now issued, and he promises that the question of a uniform principle of assessment to equalise the charges upon the common fund, shall receive immediate attention. The new broom sweeps clean, and we trust will not soon be worn out.

The preliminary inquiry commenced before the Lord Mayor on the first day of the new year into the charge of conspiracy to defraud against the directors of Overend, Gurney, and Co. (Limited), is not yet completed, but stands adjourned to Friday next. Complaints are made of these protracted delays to suit the convenience of counsel; but the defendants are hardly likely to benefit by such procrastination. It is now announced that another call of 5l. per share has been made upon the hapless shareholders. Thus 40l. out of the original 50l. shares has been already exacted; and, apart from the proceedings at the Mansion-house, the liquidators have commenced proceedings against the directors. A similar prosecution has been instituted against the managers of the Merchants' Company (Limited) for issuing a false and fraudulent prospectus, and conspiring to defraud the shareholders. We refer to our other columns for a report of the shocking revelations made before the Lord Mayor in connection with the extraordinary deceptions practised by Overend, Gurney, and Co. The statements are of course *ex parte*, but it is clear that the whole of the circumstances attending the formation of this company must, in the interests of public justice and commercial honesty, be probed to the bottom before the proper tribunal.

## THE BALLOT.

THE large public meeting held last week in favour of the Ballot, indicating, as it may be taken to do, the commencement of another, and, we trust, a final outdoor campaign to obtain it, shows both the advance, and the limited extent of it, which was gained for it at the late General Election—the advance, inasmuch as it has encouraged the active friends of the cause to make a fresh start; the limited extent of it, because if a Parliamentary majority equal to that of the Liberal party had been pledged to it, popular agitation would have been superfluous. Considering that the Ballot is nothing more than a proposed method of taking the votes of electors, and that it is advocated merely in order that such votes may be freely given, the stout and persistent opposition hitherto made to the adoption of it by the Legislature is not a little significant. It means one of two things—either that it was not believed by its opponents capable of covering the voter with a protection adequate to induce him to give a vote representative of his own political convictions, or that it was not thought desirable that all electors should do so. That the last is the true meaning of the opposition few men who have taken a prominent part in a Parliamentary election, for a county seat at any rate, can reasonably doubt. It must be admitted, however, at the same time, that dislike of the Ballot is in some minds nothing more than the *débris* of traditional sentiment which has not yet been cleared away by earnest consideration of the subject; and such minds, it is to be hoped, will have been scoured of their prejudice by the turbulent current of facts rising out of the last General Election.

Mr. Gladstone has made up his mind to one result—namely, that voting must be free. At first blush this appears but an euphemistic manner of saying that voting must be secret. We doubt, however, whether the Liberal leader so interpreted his own conclusion. He is by nature and by habit addicted to draw nice distinctions. He can discern a moral propriety in freedom of voting—he can see none in secrecy of voting. The one is the thing to be expressed—the other is only a mode of expressing it. There may be, Mr. Gladstone assumes, other and better modes. Well, it would perhaps be unwarrantably dogmatical to deny the possibility. Nevertheless, the position of a statesman who asserts in the strongest manner that voting must be free, is untenable against the Ballot unless some surer and less objectionable way of securing the result be pointed out. Mr. Gladstone, it may be sup-



posed, does not altogether despair of discovering what in theory he takes to be possible. But if he fail in doing so—if the attempt turn out unsuccessful, and even his ingenuity be baffled—if, in short, within a reasonable time anterior to the next General Election, he cannot find a substitute for the method he views with distaste—he is irretrievably committed to the Ballot. To will the end is to will the means—and if only one set of means be available, it is to will that.

But the Ballot, it has been contended will not give adequate protection to the voter. Doubtless, the mechanism of it may so be contrived as to fail of its intended object—but, on the other hand, it certainly may be so contrived as to succeed. Electors who resort to the Ballot may, it is true, betray their own secret, either of purpose or of act—but that will be their own affair. The real question for consideration is whether they will be more free to vote accordingly to their political faith, with or without the shield of secrecy. Experience surely has decided it. Look abroad. Wherever there are representative institutions on the Continent, in America, in our own colonies, the Ballot is adopted as the best means extant of securing freedom of election. It may not be all-sufficient for the purpose—but use commends it. No people who have it wish to get rid of it as “a delusion, a mockery, and a snare.” They prefer it at any rate to open voting. So far, therefore, it must be held to obviate some evils that might otherwise be apprehended.

The great gun relied upon against the Ballot is that it is un-English. So it is, as a matter of fact, but un-English in respect of what? In respect, chiefly, if not only, of our ordinary electoral habits and practices. What is there in these peculiar to this country? Wherein do we differ from other nations in these respects? Let us think. An English Parliamentary election on the present system of open voting is a sort of bacchanalian *fête* for roughs, drunkards, and persons whom in America they call “loafers,” and in the Midland counties they term “shacks.” It is the “harvest-home” of lawyers, publicans, and beer-shop keepers. Our English peculiarities, so far as elections are concerned, may be said to consist of guzzling at other people's expense, and being bullied by inebriate ruffians—of cheering and groaning in an equally senseless manner—in “bottling up” weak-minded but thirsty voters—in making all manner of offences against the person and sometimes the property of “the other party,” excusable in the eyes of the administrators of the law—in bringing up to the surface all the nuisances which commonly lie hidden at the bottom of society, and, too often, in assimilating reputed gentlemen, for the time being, to something very like blackguards. But the most distinctive and characteristic features of English elections which the Ballot threatens by its un-English tendency to obliterate, are the social cruelties which, on such occasions, have unrestricted play—rich customers lording it over hesitating, simpering, bowing tradesmen; master manufacturers hinting, through their foremen, that their operatives are as free to vote as themselves are to dismiss voters on the wrong side; clergymen, using against the lowly the whole force of parochial charities; and bailiffs ruthlessly tugging at the heart-strings of tenants in order to counteract the pull which conscience makes in the opposite direction. These things constitute the efflorescence of the open—that is, the English—method of voting. No doubt, they have their recommendations in the eyes of many who oppose the Ballot. But they are not unfrequently martyrdom to those who need the Ballot—bringing tears into the eyes of many a brave man who is thus driven to choose between the claims of wife and children, and the inexorable exactions of his propertied superiors.

Are we to have free voting or are we not? If not, the wide extension of the suffrage will prove anything but a blessing. Mr. Gladstone has said we must. If he can give it us without the Ballot, so much the better—nobody will wish to tie him down to that method. But if not, we devoutly trust he will not unduly exercise the forbearance of his supporters. They will be ready, for the most part, to make allowances for him. But constituencies will not easily excuse being exposed to a repetition of the tyrannies to which they were exposed in November last. It were better that he gave his word, even though unable at the instant to redeem it. The Liberals will confidently take his bond. It will put heart into his party. It will deepen his hold upon the affections of the people. He has but the shadow of a shade of scruple to overcome. His very antagonists may take advantage of his reticence to outbid him. Anyhow, according to his own words, “with or without the Ballot, free voting there must be.” Public opinion will sustain him in giving effect to that decision.

#### THE EMPEROR'S SPEECH.

“*Qui s'excuse, s'accuse*” is the first thought which the speech of the Emperor Napoleon to the French Legislature will suggest to the reflecting mind. It is, in substance, a defence of the Second Empire, put forward, no doubt, with a view to the General Election which must follow the present Session. Like all the literary productions of this remarkable Sovereign, it is characterised by great vigour of expression as well as by consummate tact. It puts the issue upon the broadest possible ground, marshals the arguments in close and serried array, throws doubtful topics into the shade or dismisses them with a phrase, and leaves Frenchmen no alternative but to admit, “Surely, never was such a ruler as Napoleon III., never such a wise system of government as that which he originates and directs, never such a favoured and fortunate people as the French.”

The Emperor's speech necessitates this impression by its skilful selection of the topics most likely to produce it, and by the rose tint it throws over all of them. Everything is a success. The Government is sufficiently impressed with the wants of the age to adopt all the benefits of liberty, and sufficiently strong to bear even its excesses. The peace of the country becomes all the more profound in proportion as adventurous and subversive minds seek to subvert it. The new army law has given to the people the real satisfaction of learning that France is in a position to confront every eventuality. “Our armament rendered perfect, our arsenals and our magazines filled, our reserves well trained, the National Garde Mobile in course of organisation, our fleet reconstructed, and our strongholds in good condition, give to our power a development which was indispensable.” At last “the military resources of France are on a level with its destiny in the world,” and being so, Frenchmen can loudly proclaim their desire to maintain peace. Does France crave more? Well, the Emperor's sagacious rule has put within her reach the opportunity of obtaining more. Public works, parochial roads, education of all classes; nay, even a diminution of public burdens, come into sight as future possibilities, now that the nation feels itself strong. This is the rich result of Imperial forethought and wisdom. “A good tree is known by the fruit it bears,” the Emperor quotes from the Gospel. “Seventeen years of ever increasing quiet and prosperity” will be regarded, doubtless, as a high recommendation of personal government, and not the less so when the ruler tells his people that during all that time he has not had a single thought, he has not done a single deed, of which the motive was other than the interest and greatness of France.

How the subjects of Napoleon will regard the blessing conferred on them it is not for us to say; neither, in truth, is it any direct concern of ours. We, perhaps, should have deemed the picture more natural-looking if it had contained a trifle more shading. But accepting the value of Caesarism, as illustrated in the French Empire, at the Sovereign's appraisal, we are still haunted by the query, what will be the worth of it when the present occupant of the throne is called hence? He is advancing in years. His bodily health is not of the highest order. At any rate he cannot live always. What guarantee has he given, or can he give, to the country of his paternal solicitude, that his successor will inherit his qualifications, or even if he should, that France will recognise and continue to do homage to them? It is only institutions founded in right, in liberty, and in adaptation to men's ever-changing wants, that live on from generation to generation. What has the Emperor done towards rearing such institutions? What training has he given his subjects in the art of self-discipline, or what scope has he provided for their exercise of self-rule? These are interrogations which must ever and anon press upon his conscience for an answer, and his inability to supply the right answer evidently disturbs his equanimity. Dynasties do not easily perpetuate themselves, save as they are identified with indestructible national institutions, or, in other words, dynastic life must intertwine itself with organic and abiding political life of some sort, to give it a chance of long acceptance by a nation. Napoleon III. has overlooked this law. He has gathered up all the threads of government into his own hands. His Ministers, his Corps Législatif, his diplomatists, his prefects, all are but puppets moved by his will. The organisation is perfect enough while the head of it remains competent to direct it, but heads cannot be replaced at will.

The mistake cannot now be rectified. It is too late. What is must remain pretty nearly as it is, during the Emperor's lifetime. He

cannot begin again. He cannot put new wine into old bottles without danger of bursting them. He started, we think, with some vague notion that he could and would. Now, he can only tell his Chambers, “Sustained by your approbation and your concurrence, I am thoroughly resolved to persevere in the course which I have laid down—that is to say, to adopt all real progress, but also to maintain, without discussion, the essential bases of the Constitution, which the national vote has placed under shelter from all attacks.” The experiment of “crowning the edifice” has plainly been abandoned.

#### THE NEW TRIBUNAL FOR ELECTION PETITIONS.

It is already pretty evident that the Act of last Session for preventing bribery and corruption at Parliamentary elections, and constructing a new tribunal for the trial of petitions, will constitute the most legitimate claim of Mr. Disraeli to the gratitude of his country. The measure was all his own, and was carried through amid considerable opposition from timid politicians jealous of the prerogatives of the House of Commons, or lukewarm in the desire to extinguish electoral corruption. It is no slight advantage arising out of the new arrangements that, while Parliament is in recess, the needful measures are being taken by an impartial court to weed out some, at least, of the members who have been returned by undue influences, and that, consequently, the attention of our legislators on re-assembling will not be distracted, or their energies exhausted, by numerous committees sitting in judgment on suspected senators.

It is only necessary to read the reports of the proceedings at Windsor and Norwich during the past week to discover the signs of a beneficial change. The moral atmosphere of a judge's court is essentially less relaxing than that of a House of Commons tribunal. Tried by a committee of his fellows, an impeached member formerly had every chance in his favour, arising out of the number who sat in judgment on him, the probability that some of them were “tarred with the same brush,” the influence of political bias, the possibility of tampering with witnesses, the open door to compromises, and the chances of disagreement. All this is now changed. The method of procedure is little altered; the tone and surroundings of trials on election petitions are entirely changed. An inquiry which was formerly to a great extent perfunctory has become a grave reality. The impeached member obtains no *eclat* from being arraigned on the spot, among his own constituents, before a justice of the Court of Common Pleas, who is guided by inflexible rules, is well versed in legal niceties, and is thoroughly competent to extract the truth, and to baffle the artifices of ingenious pleaders. It is something for bribery and corruption to be stripped of all that is meretricious, and deprived of false sympathy. It is much more that the exposure of corrupt practices should be quick, sure, and business-like, and the judgment of the court prompt and decisive.

The cases of Windsor and Norwich illustrate in different ways the effectiveness of the new tribunal. The petition against Mr. Eykyn broke down; no case of bribery being established against him, and no proof of treating being furnished such as came within the law. There are at Windsor, as elsewhere, corrupt electors ready to dispose of their votes, but they found no favourable market for them. Mr. Justice Willes warned the sitting member of the danger of free festivities before an election, but he absolved him from being a party to corrupt practices; and though the petition was not pronounced to be frivolous or vexatious, the judge saddled Mr. Eykyn's accusers with the costs of the trial, contrary to the usual practice of election committees. This is a wholesome warning to persons disposed to get up petitions as a mere threat, or under the influence of political spite and disappointment. The decision in the Norwich case accorded with previous expectation. It was abundantly proved, as Baron Martin said, that the voters—including those newly enfranchised—seemed to think it part of their political duties to “fuddle themselves” in public-houses, and then to go and sell themselves for a few shillings. Though Sir Henry Stacey, the sitting Conservative member, denied all knowledge of venal transactions, and though two of the principal bribers employed had gone out of the way, the judge decided that the agency of Hardiment, one of the missing men, had been proved “up to the hilt,” and that from the moment any act of bribery by or on behalf of Sir Henry was committed, his status as a candidate was destroyed. He has there-



fore been unseated for being guilty of bribery through his agents, though not personally culpable. Baron Martin does not, after the fashion of a House of Commons committee, regard the offence as a venial one. Without absolutely deciding to report to the Speaker that extensive bribery prevailed at Norwich during the late election—which might lead to the disfranchisement of the city—he severely denounced the corrupt practices which prevailed there, and exhorted the leaders of both parties to set themselves earnestly against the present system. Such a warning from the representative of the majesty of the law can hardly be without effect.

The question of agency, which has always so greatly perplexed the Commons committees, has been fairly grappled with by Mr. Justice Willes and Mr. Baron Martin. They have both ruled that simple authority to canvass constitutes agency, and makes a candidate responsible for all the acts of the person so appointed. "All this," as the *Daily News* remarks, "was the theory of the old tribunals—it is going to be the practice of the new ones. It used to be fitfully applied by a kind of jury of a man's peers—it is now to be consistently carried out by a judge. We are only beginning to understand the change which has thus been effected. These statements seem startling from the bench. Their mere enunciation has fluttered all the doves of corruption. Their application will go far to make bribery not only a dangerous game, but a fatal blunder." Perhaps it may do more. It is well adapted to discredit that system of paid canvassing which is one of the evils of our electoral system, and gives the wealthy candidate an undue and illegitimate advantage over his poorer competitor.

Some time must necessarily elapse before constituencies are weaned from their corrupt tendencies and the general tone of political morality is raised. But the mere presence of one of the judges of the land in suspected boroughs, faithfully inquiring into corrupt practices, and promptly visiting offending members with legal penalties, will go far to purify public sentiment. Upon guilty representatives more than those whom they bribe and debase, will the retribution of the law now fall. This is not a pleasant prospect for candidates who can only carry their elections by means of a heavy purse. When detection is sure, and conviction insures disgrace, bribery will be found to be a dangerous as well as an expensive weapon to use. After a costly election, Sir H. Stracey disappears from Parliament before he has given even one vote for his party. His fate is a wholesome warning. The prize of a Parliamentary seat is tempting, but it will not be worth the risk of a heavy expenditure if exposure is so prompt, and retribution follows so swift upon acts of bribery and corruption.

#### OUR YOUNG MEN, PAST AND PRESENT.

It has been said of the Japanese that when they desire to represent an Englishman, they invariably depict him as a drunken sailor, holding a bottle of rum in one hand, and a pipe in the other. Absurd as this very unflattering picture may seem to many of us, it is not an unfaithful portraiture of our national characteristics as seen from the Japanese point of view. Our Asiatic brethren do simply what many English writers are frequently in the habit of doing, namely, generalising on subjects concerning which they are far from being well informed. Coming in direct contact with the not over-refined crews of the various merchant vessels frequenting their ports, and seeing but little of the really educated English, the Japanese naturally judge us, as a Mark-lane merchant does his wheat, by the samples presented to them, and set us down as a nation of hard swearers, quarrelsome fighters, and incorrigible drunkards. Certainly this is very unfair, not to say ridiculous, on the part of the subjects of the Tycoon; but in what respect does it differ from the conduct of those who, in our own country, select some exaggerated specimen of a particular class, and afterwards hold up the same to public view as typical of a whole community? There may be amongst us young women whose highest aspirations consist in abjuring everything feminine, to occupy amongst women a position somewhat akin to that held amongst men by the species of human animal described by the late Albert Smith, in his "Natural History of Gents"; but the existence of these rouged-cheeked, chignonned, tastelessly-attired daughters of fashion, does not, in the least degree, warrant any person, whatever his station or abilities may be, in thrusting them forward as representing the English "girls of the period." In like manner, it is most unjustifiable to insinuate, as some correspondents in the

*Daily Telegraph* have been doing so freely, that the young men of the present day are, as a class, becoming more and more wholly devoted to the pleasures of gay life; that every hour which they may contrive to steal from their daily occupations at the desk or behind the counter, is devoted to the casino, the music-hall, the theatre, the public-house, and other places of an even more questionable nature. That there are, unfortunately, large numbers of young men who voluntarily devote themselves to a life of dissipation, who find in gambling, drunkenness, and other vicious indulgences, an irresistible attraction, however fatal, is undeniably true; but that these senseless votaries of pleasure, these silly moths restlessly hovering about the flame destined ultimately to consume them, constitute the majority of our young men, or that their numbers are continually on the increase, is an assertion which remains to be shown capable of proof, a thing of which we more than doubt the possibility.

Were it otherwise, nothing more could be needed to demonstrate the inutility of the various agencies employed of late years to assist in promoting the religious and social welfare of the people. Those who hate even the mere name of progress might contemptuously fold their arms, and mockingly sneer at every effort made for the purpose of rendering men wiser, better, and happier, than were their fathers. But it is not so; even in the very midst of the evil there are to be found indications of the possibility of an improved state of affairs. If we contrast the general tone of English society at the present day, [with that existing during the last century, we may be enabled to form some idea of the progress actually effected, especially in relation to the tastes and habits common amongst our young men. There are few persons, whatever be their rank or station in life, who would care to have their names publicly paraded as regular attendants at such places as Cremorne Gardens or Highbury Barn; such publicity would be fatal to their worldly prospects, not to mention their status in society. But it was otherwise in the days of Ranelagh and Vauxhall. To be known as a *habitué* of such resorts was a distinction to which beardless youths of all classes ceaselessly aspired. And so was it in many other things. We have but to glance at the many works of fiction produced by contemporary authors, or at the coarse caricatures then so common, to perceive the vast whirlpool of temptation, vice, and utter irreligion into which the young men of previous generations were plunged at the very outset of their career. Although the press was placed under every possible restriction, the number of atheistical, licentious, and seditious works annually published was enormous, nay, almost incredible, at the present day, when, with a press absolutely free, such works find an extremely limited and insignificant circulation. With the gradual development of the principles of civil and religious liberty—with the increasing spread of education—large numbers of our young men learn to devote their time and energies to nobler and more elevated purposes than merely aping the follies and excesses of dissipated nobles, or the ridiculous antics of foppish leaders of fashion, who would spend hours in devising new methods of arranging the bow of a cravat, or of affectedly handling their snuff-boxes.

The most marked and characteristic indications of progress were those observable during the long period of agitation which preceded the Reform bill of 1832. It seemed as if the whole intellectual energies of the people had become awakened. Men found they had something to live for, that life was not a mere idle passing dream. It was not simply a political, but a religious and social revolution. The nation appeared suddenly to have become aware of the existence of the vast mass of infidelity, ignorance, and intemperance, which lay hideously rotting below the surface, silently breeding a social pestilence, which, unless averted, might sweep the country from its place amongst the great powers of the earth. Then it was that Sunday schools, Young Men's Christian Associations, Mutual Improvement Societies, Mechanics' Institutes, Temperance Societies, and similar organisations, commenced developing themselves with such marvellous rapidity, increasing in numbers and influence every day. In the last century such things were almost unknown. At the present day they count amongst their members not tens of thousands, but hundreds of thousands of our young men. All this is having its due effect on the moral tone of the nation. Social reforms are not achieved all at once, any more than Rome was built in a day, but that such movements should be in progress, that we have myriads of young men zealously assisting their elders in the

grand and glorious work of social regeneration, of diffusing a knowledge of the truths of religion amongst the homes of the poor, is an unmistakable indication that the poor conceited, brainless fop, whose resorts are the casino or the music-hall, and who is acquainted with no other enjoyments than those of the glass and cigar, is less the young man of the present period, than of an era when bottle-loving clergymen devoted their time principally to the hunting of foxes and the persecution of luckless but conscientious Nonconformists. We have much yet to do, the work which lies before us is far more difficult, far greater than that with which we have already had to deal; the more reason, therefore, for not being discouraged, for not faltering in our self-imposed task, merely because others, too indolent to share in our exertions, occasionally about aloud that our labours are futile as were those of Tantalus. Had the world always listened to such prophets of evil, what now would have been its social condition?

#### ELECTION INTELLIGENCE.

##### THE HOME SECRETARY IN RENFREWSHIRE.

In his address to the electors of this county, Mr. Bruce, the Home Secretary, gives the country a very timely warning not to expect everything all at once of the new Government. The great measures to which the Government stands pledged through its most distinguished members cannot (Mr. Bruce says) be the work of a single session. They demand time and opportunity.

In a speech to the electors of Paisley, the right hon. gentleman said that the Government measure relative to the Irish Church should be distinguished, at least, by two principles—one, that no injustice should be done to any living man; and the other, that the question should be so dealt with that in future it should not be said any injustice had been done to one religion as compared with the other. The measure would be imperfect if there were in it any seeds of future discontent. The question must be dealt with once for all, in order that the attention of Parliament might be turned to other subjects. It was a question of enormous difficulty, and only to be settled by fair and just concessions to all. The right hon. gentleman appealed to the electors to exercise in the matter a sound political judgment rather than a religious judgment. Proceeding to speak on economy in national expenditure, especially in the army and navy, he highly complimented Mr. Cardwell and Mr. Childers. He said he believed that reduction would be effected, but gradually—not hastily. Glancing at the increase in the expenditure on education—an increase which he thought no one regretted—he took up the general question of national education. He warmly eulogised the Scottish system, and expressed a hope that the subject would be considered with a view to improvement during the ensuing session. On the subject of the ballot, which was his concluding topic, Mr. Bruce said he had in the past refrained from voting either for or against it, as he saw objections both to secret voting and to the system at present practised; but what he understood had been done during the last election in the way of intimidating voters had determined him to support the ballot.

At Glasgow on Friday Mr. Bruce made an excellent speech. After speaking as formerly in laudatory terms of the general character of the Scotch educational system, he referred specially to the case of Glasgow, remarking that while some portions of the city were at present sufficiently provided with schools by voluntary effort, in other districts the number of schools was quite incommensurate with the wants of the population, and there was as much need for the application of a national system in them as in any of the large towns in England. On the subject of economy in the national expenditure, Mr. Bruce said it was not his business to say how retrenchment was to be effected, but the Ministers who had charge of the great spending departments of the army and navy would shortly have an opportunity of telling the country how they intended to give effect to the desires of the people on this subject, and he would leave it to them to do so. Speaking of the duties of his own department as Home Secretary, Mr. Bruce referred to the great amount of crime that existed in the country. He said he would gladly leave his mark upon his time by taking steps for preventing the spread of crime by cutting off the supply, which was by far the best means of prevention, and also by devising a good system of punishment which should have some effect as a deterrent, although of that he was far less hopeful than of the results of moral improvement. With reference to the treatment of the criminal classes, and the diminution of the supply of the criminal classes, the right honourable gentleman remarked that, much as had been done, we were yet only at the beginning of the subject. Many thoughtful minds were being applied to its consideration, a vast amount of useful information had been collected, and it would be his duty as having special charge of that department to see how he could best give effect to the wisdom and experience of those who had made themselves masters of the subject. Mr. Bruce went on to say that he felt that in the execution of the duties of his office he had decisions to give daily which ran counter to the opinions and prejudices of many. Already he had been assailed for one of his decisions—a decision which he would venture to say, if submitted to any hundred fair and just men, would be approved of by ninety-nine of them; but he had been stigmatised as



a weak and incapable Minister for that decision. It was impossible for a Minister to defend himself through the columns of the press which directed an attack against him, and he had to ask the electors of Renfrewshire if it should be their goodwill to send him to Parliament to suspend their judgment in such cases till he had had an opportunity of defence, and till they had had the means of judging of his conduct as a whole. At the conclusion of the address, a motion declaring Mr. Bruce to be a fit and proper person to represent Renfrewshire in Parliament was carried by acclamation.

**SOUTH DERBYSHIRE.**—The polling took place on Thursday, and resulted in the return of the Conservative candidate. At the close of the poll the numbers were—

Colonel Wilmot .. .. .	3,511
Mr. Evans .. .. .	3,478

Majority .. .. . 33

Mr. Evans was one of the late members for South Derbyshire, and was with his colleague defeated by Mr. Rowland Smith, and Sir Thomas Gresley, the last-named of whom died about three weeks ago.

**THE REPRESENTATION OF MANCHESTER.**—Mr. T. Milner Gibson and Mr. Ernest Jones have, as we have already stated, both been named as Liberal candidates for the representation of Manchester in the event of the petition against Mr. Birley's return being successful. The representatives of the united Liberal party have resolved to determine by ballot whether Mr. Gibson or Mr. Jones shall be their candidate at the coming election, and the 22nd and 23rd instant have been fixed for the voting. The vote will be confined to those electors who either plumped for Basley, Bright, or Jones, at the late election, or divided their votes between any two of those gentlemen, its object being to settle a difference of opinion which is supposed to exist within the limits of the party itself as so defined. In all essential particulars the mode of voting will be the same as the plan of voting in force in Victoria, and, with some variation in details, in Tasmania and South Australia also. If a poll is demanded, as many polling booths are erected by the returning officer as the size of the constituency requires. By law, each of these booths is required to be divided into two sections; and the right-hand division, called "the ballot-room," is private, and no persons except those actually engaged in voting are allowed to be in that division. The returning officer provides a ballot-box, with lock and key, for each booth. These boxes are of uniform size, about two and a half feet deep, and ten inches wide, with a hole at the top to admit of the voting papers passing through. As many voting papers as there are voters on the register of electors are printed, and the voter strikes out from the printed paper supplied to him the names of the candidates whom he does not support.

#### THE ELECTION PETITIONS.

##### WINDSOR.

The inquiry into this petition terminated on Friday, before Mr. Justice Willes. No important cases of bribery were proved. One was that of an old man named Smith, who had been in the workhouse, and by whom help was much needed. When asked for his vote he told a tale of much distress, and Mr. Eykyn, the member petitioned against, said, "I dare not give you a halfpenny," but according to Smith, the hope was held out to him that he should receive some help after the election. It was subsequently given to the incumbent of the parish for him. Another case upon which the petitioners relied was that of a man who was engaged to attend a friend of Mr. Eykyn's on a fishing expedition extending over the polling day. The imputation was that this was a device to get him out of the borough and to prevent him from voting for the Conservative candidate. The case of an attempt to bribe one of the servants at the castle to abstain from voting for Colonel Gardner was gone into, but was not sustained, Mr. Justice Willes declaring that no agency had been proved on the part of the man alleged to have offered the bribe. One of the witnesses examined was a Mr. William Mason, who was stated to have allowed some of his tenants to get into arrears of rent for the purpose of compelling them to vote for Mr. Eykyn. Of apparently greater consequence was the statement that Mr. Eykyn presided at an Odd Fellows dinner just before the election, and found the company in wine and cigars. The hon. gentleman was put into the box before the close of the proceedings, and swore that he did not order the wine which the publican Johnson supplied to the Odd Fellows, nor had he been asked to pay for it. On the contrary, he told Johnson before the dinner that, inasmuch as the election was at hand, he could not do as he had done in former years. Mr. Herbert, the election agent, was afterwards called, and confirmed Mr. Eykyn's statements.

At the opening of the court on Friday, Mr. O'Malley, Colonel Gardner's counsel, stated that his client had abandoned the petition, feeling bound in honour to admit that no case had been made out against the sitting member, such as he had supposed he would have been able to establish. The judge then announced that he should report to the Speaker that the sitting member was not guilty by himself or his agents of corrupt practices; that corrupt practices did not extensively prevail in the borough; and that the costs of the trial must be borne by the petitioner, although he does not find the petition frivolous and vexatious. This is an important alteration in practice; under the old system costs were not given unless the petition was found frivolous. Mr. Justice Willes administered a severe rebuke to the audience in court

who cheered his decision. If the inhabitants of this country wish to be governed by judges, he said, they must not indulge in applause when they are pleased with a judge's decision, otherwise they might by-and-bye indulge in groans and other modes of expressing disapprobation when they were displeased, and a weak or timid judge, if not terrified, might be annoyed by such demonstrations. He hoped this sort of thing would not occur in any other place. The counsel for Mr. Eykyn decided, not to go into recriminatory charges. At one of the sittings in this case Mr. Justice Willes intimated that he should hold that simple authority to canvass constituted agency, and made a candidate responsible for all the acts of the person so appointed.

##### NORWICH.

The trial arising out of the petition of Mr. J. H. Tillett, the unsuccessful Liberal candidate, against the return of Sir H. Stracey, the Conservative member, was entered upon on Friday before Mr. Baron Martin. Mr. Serjeant Ballantine opened the proceedings in a speech in which he said that Norwich was a Liberal constituency, and its decision would have been for a Liberal candidate if the voters had remained uninfluenced. He argued that Mr. Tillett had a clear majority of 1,000 to 1,500 in his favour on the canvass, and that on the polling day he had a majority up to one o'clock of about 400, but this majority was then rapidly reduced, and at four o'clock Sir H. Stracey had a majority of 167. The result was, he contended, brought about by bribery, treating, and the personation of voters. Evidence was then proceeded with. Two persons subpoenaed, named Hardiment and Worledge, were stated to have left Norwich. These persons were among those who were charged with the commission of bribery on behalf of Sir H. Stracey. Hardiment was stated to have gone to Paris "on business," and left no address. The bribery of about fifteen persons, who received 7s. 6d. each to vote for Sir Henry, was proved. Bribery was also carried on at the Woolpack, and the evidence was a miserable exhibition of ignorance and venality. Rather higher bribes were said to have been given at the Woolpack than at the Trumpet, but it appears to have been the maximum bribe in any case. One portion of the evidence related to the changing of a check for 200l. into 400 half-sovereigns. This affair called up as a witness Mr. Webster, landlord of the Maid's Head Hotel, one of the Conservative resorts in Norwich. It appears that at two in the afternoon of the polling day Mr. Webster went to the bank of Messrs. Harvey and Hudson, Norwich, and drew a cheque against his own account for 200l., receiving the amount in 400 half-sovereigns. This result, he states, was accidental; but a cashier at the bank expressly stated that Mr. Webster asked to have the whole amount in half-sovereigns, and that he went and got them for him, not having a sufficient number in his till.

On the resumption of the proceedings on Saturday Mr. Baron Martin expressed his opinion that the agency of Hardiment, one of the missing men, had been proved "up to the hilt." Mr. Rodwell argued that there was not one word said in the petition about bribery by agents. Bribery, treating, and illegal practices were charged against Sir Henry Stracey either by himself or other persons on his behalf. The learned counsel contended that it must be proved that the act complained of was committed with the knowledge and consent of the principal. There was a distinction between acts of an agent and the acts of a person who did anything on behalf of another. Mr. Baron Martin considered that the term "other persons on his behalf" meant every person for whom Sir Henry Stracey was responsible. Any person authorised to canvass for Sir Henry Stracey must be regarded as a person for whose acts Sir Henry Stracey was responsible. From the moment that the act of bribery by or on behalf of Sir Henry Stracey was committed, Sir Henry Stracey's status as a candidate was destroyed. Counsel after this retired to consult, but evidence was subsequently proceeded with.

On Monday Sir Henry Stracey was examined at great length. He stated that he had never made any offers of money to any one at the last election for Norwich. On the contrary, he distinctly stated, he said, that he would not pay a farthing for illegal expenditure. He never whispered with Hunt or any one else on the election day. He did not know Hardiment or Worledge. He never furnished any funds for illegal purposes. No such funds were supplied with his knowledge, privity, or consent. He never heard of Hardiment, and never had any communication with him directly or indirectly through Mr. Chittock, his recognised agent. Sir Henry was cross-examined as to his connection with Great Yarmouth and his examination before the Yarmouth Election Commission in 1866. He said he believed illegal expenditure prevailed on his behalf at Yarmouth in 1869, but he did not know about it until afterwards. He never inquired. He did not know whether the Yarmouth election of 1869 cost him 6,000l.; he did not know what it cost him. He never heard that Hardiment had bribed on his behalf at Norwich until the commencement of the present inquiry. He never saw Worledge.

After Sir Henry's examination recriminatory evidence was then brought forward against Mr. Tillett, the petitioner, but it was very trivial. Baron Martin complained that many of the questions asked seemed irrelevant. At Bradford, next week, he should take care that the examination was conducted upon legal principles.

Mr. Baron Martin decided that Sir Henry Stracey was not duly elected. He considered that Sir Henry

had not been guilty of personal bribery, but that bribery by agency had been proved against him. He reserved certain questions as to costs, and also the question whether he should report to the House that there was reason to believe that extensive bribery prevailed at Norwich at the last election.

The petitioner abandoned the proposed scrutiny, and, consequently, does not obtain the seat.

**WEXFORD.**—The return of Mr. Devereux for the borough of Wexford was declared null and void by the Dublin Court of Common Pleas on Tuesday. The sheriff, although Mr. Devereux had demanded a poll, declared him duly elected on Mr. Motte retiring. The court held that the sheriff should have gone on with the election. It is expected that Mr. Devereux will be re-elected, probably without opposition.

**BRADFORD.**—The legal gentlemen concerned for Mr. Forster being rather perplexed by the general nature of the charges against that gentleman, applied for a judge's order to the appellants to make the charges more specific. The result of this order lies before us. Mr. Forster is charged, "With keeping open public-houses and other houses and places, and giving therein to voters meat, drink, and refreshment, and thereby influencing and endeavouring to influence their votes. With giving of bribes to voters for votes. With giving money to persons entitled to vote not to vote. With promising bribes for votes. With promising offices and employment to voters in consideration of votes. With using undue influence to voters, by threatening to turn them out of their houses and holdings." To all this we have to say, that if these things are so, then it is not desirable that Mr. Forster should continue to represent us in Parliament. The second petition against Mr. Forster is, we imagine, merely a *pro forma* proceeding. If the first fail this will probably be dropped; but if the first succeed, this will be used to compel Mr. Forster to vacate his seat. It is an unnecessary procedure both in law and morals, for if the law did not require him to relinquish his seat upon being convicted of the offences charged against him, Mr. Forster's high sense of honour would lead him to do so. The sureties of the second petition are Mr. M. W. Thompson (500l.), Mr. W. Peel (200l.), Mr. Mark Dawson (150l.), and Mr. T. Ambler (150l.). We understand it is now definitely settled, with the approval of the Treasury authorities, that the trial of the election petitions shall take place in the Borough Court. We understand that Mr. Serjeant Ballantine and Mr. Serjeant Sargood, both men of high class in their profession, have been retained to defend Mr. Forster. It is understood that the petition against Mr. Ripley will be heard first.—*Bradford Observer*.

**DROGHEDA.**—The inquiry in this case has been proceeding during the past week. Acts of violence and riot were proved, and it was shown that many of the priests delivered inflammatory addresses. On Monday witnesses were called to prove that the sitting member did his best to calm the mob which paraded the streets on the polling day, and that at no time during the contest had Sir Leopold McClinton any chance of being returned. The respondent, Mr. Whitworth, was examined, and disclaimed all connection with the rioters, and especially with the priests alleged to have delivered inflammatory addresses. Several Roman Catholic clergymen were examined, and admitted the delivery of the speeches attributed to them, but denied that they urged the mob to violence at the time of the actual riot. The case has gone against Mr. Whitworth. Judge Keough yesterday declared him not duly elected, on the ground of undue influence and intimidation, and ordered him to pay the costs of the proceedings.

**BOWDLAY.**—The proceedings connected with this petition began yesterday before Mr. Justice Blackburn. Sir Richard Attwood Glass (Conservative) is the sitting member, and the seat is claimed for Mr. Thomas Lloyd, the defeated Liberal candidate at the last election. The allegations in the petition are of the usual character. The inquiry is expected to be a protracted one, as more than 200 witnesses are summoned. There was great excitement, and in the rush to enter the court a policeman was crushed to death.

**GUILDFORD.**—Mr. Justice Willes yesterday opened the trial in connection with the petition of Mr. Onslow, who is charged with bribery and corrupt practices.

It is said that endeavours will be made to obtain the withdrawal of the petitions for the boroughs of Carlou and Athlone and the county of Dumfriesshire.

**REMAINING PETITIONS.**—The following is the list of the cases appointed for hearing, with the names of the Judges:—

Boroughs.	Petitioners.	Respondents.	Trials.
Bradford .. Hayley and others	.. Ripley	..	Jan. 25, Mr. Baron Martin.
Bradford .. Storey and another	.. Forster	..	Jan. 25, Mr. Baron Martin.
Stockport .. Hallam and another	.. Tipping	..	Jan. 26, Mr. Justice Blackburn.
Stockport .. Walton and another	.. Smith	..	Jan. 26, Mr. Justice Blackburn.
Lichfield .. Anson ..	.. Dyott	..	Jan. 26, Mr. Justice Willes.
Warrington .. Crozier and Others	.. Rylands	..	Feb. 1, Mr. Baron Martin.
Westbury .. Laverton ..	.. Phipps	..	Feb. 2, Mr. Justice Willes.
Wallingford .. Dilke, Bart., ..	.. Vickers	..	Feb. 2, Mr. Justice Blackburn.
Cheltenham Gardner ..	.. Samuelson	..	Feb. 9, Mr. Baron Martin.



Tanworth .. Hill and another	Feb. 9, Mr. Justice Willes.
Staleybridge .. Ogden ..	Feb. 9, Mr. Justice Blackburn.
Westminster .. Beal and others	Feb. 12, Mr. Baron Martin.
Hartlepool .. Gray and others	Feb. 16, Mr. Justice Blackburn.

The total number of petitions, including Windsor and Norwich, is 60, including a third petition at Bradford as to the recent return, but only the two petitions mentioned in the above list can be heard on the 25th instant, as at least fourteen days' notice must be given. The judges will not appoint any further sittings for election petitions until some progress is made with the petitions already set down for hearing. A scale of costs will be prepared, and Master Gordon, the Master of the Common Pleas, will tax the costs ordered on each petition. Besides the Windsor and Norwich petitions there are nine others, which, with the two turned into special cases, will not proceed to trial, leaving still 49, and as each case is anticipated to take a week in the hearing, some months must necessarily elapse before much way can be made with the cases.

#### OVEREND, GURNEY, AND CO.

On Friday the examination into the charge of conspiracy preferred against six of the directors of Overend, Gurney, and Co. (Limited), to defraud the shareholders of the company of money to the amount of 3,000,000l. sterling, was resumed before the Right Hon. the Lord Mayor and Alderman Sir Thomas Gabriel, sitting in the Court of Queen's Bench at Guildhall. The defendants appeared shortly before 11 o'clock, and took their accustomed seats on the floor of the Court-house, in front of their counsel. They were Mr. John Henry Gurney, Mr. Henry Edmund Gurney, Mr. Robert Birkbeck, Mr. Henry Ford Barclay, Mr. William Rennie, and Mr. Harry George Gordon.

Mr. Thomas Howard, of Manchester, deposed that he was a bankrupt in 1866, and he had obtained his discharge. In July, 1865, a debt of 331,000l. was transferred to the new company as a debt owing by him to the old firm of Overend, Gurney, and Co., but in reality he only owed them very little—not more than 2,000l. Messrs. Overend, Gurney, and Co., had discharged him from liability previous to the transfer of the debt referred to. On the 31st July, 1865, he was certainly not able to pay Messrs. Overend, Gurney, and Co., any such sum as 331,000l. Several witnesses were next examined to show that the Atlantic Royal Mail Company, which was indebted to Overend, Gurney, and Co. nearly 900,000l. at the time of their stoppage, and which was handed over to the limited company as a good debt, was voluntarily wound up as an unprofitable concern thirteen months before.

Evidence of a similar character was given by Mr. Koch, a metal merchant, who was put down as a debtor to the old firm in the sum of 243,069l. He did not know that his name was down, and it seems the liability was Mr. Gordon's. Mr. Howell, the accountant, stated that 71,100l. was transferred from the credit of Mr. Barclay to the credit of Gurneys and Co., Norwich, but that did not decrease the amount of 71,000l. in the hands of the limited company. Mr. Lewis: What would be the effect of it? Witness: The effect would be to place 71,000l. at the disposal of the Norwich Bank. It did not touch the fund at that particular time. Mr. Serjeant Parry said that he should ask the Lord Mayor not to commit Mr. Barclay for trial. The Court then adjourned, bail being taken as before.

On Saturday Mr. Barrow, a magistrate of Derbyshire, Mr. Holme, and Mr. Peake, gave evidence that they had purchased shares in the limited company, which was done in the belief that the directors were honourable, trustworthy men. Mr. Howell was then recalled, and stated that during the ten days in May previous to the stoppage of the Gurneys, Mr. Barclay drew out 110,000l. from the coffers of the limited company. When the stoppage occurred, 41,000l. only remained to their credit. Mr. Harding, the accountant, said that in December last the company was still indebted 955,000l., and this was after the payment of the two calls. It was determined on Thursday that application shall be made to the Vice-Chancellor to permit another call to be made of 5l. per share. (Sensation.) That would, of course, produce about half-a-million. The books did not contain any entry of calls having been paid upon the shares held by the directors. The members of the old firm executed a deed of insolvency after the stoppage. They had other creditors besides the limited company. The total amount they owed the company at the time of the stoppage was 2,970,000l., and this would be in addition to the amount that was due upon calls of 8,000 shares. The proposed call of 5l. per share was not in any way caused by the costs of the present prosecution. The witness went on to say that out of the sum of 843,980l., owing by the Atlantic Royal Mail Steam-packet Company, only 10,000l. had been realised by the securities, and the whole of the remaining amount was lost. Witness's partner liquidated the Atlantic Royal Mail Company and the East India and London Shipping Company, and Overend, Gurney, and Co. paid them 5,000l. as the expenses of that liquidation on the 4th of July, 1865. Mr. Lewis: And a few days after this, when the directors must have been perfectly aware that the Royal Mail Company could not produce a farthing more, or be of any advantage, the large amount of their debt was treated as a good asset, and handed over as

such to the limited company. In reference to Mr. Howard, referred to above, Mr. Lewis read a deed releasing Mr. Howard in 1863 from that debt of 331,000l., transferred to the limited company.

Mr. Lewis put in the three letters written by Mr. Daniel Gurney, of Norwich, to his nephew, Mr. John Henry Gurney, one of the defendants, which were referred to by Mr. Lewis in his opening, as showing Mr. J. H. Gurney's knowledge that the old firm was insolvent when the business was transferred to the limited company. The first was dated "North Runcton, 25th May, 1865," and was to the following effect:—

My dear J. H., you appear to have done quite the right thing in negating the proposal of continuing O., G., and Co.'s business, and I trust there will be no sideward attempt to frustrate negotiations with the National Discount Company, and I think if the result is successful we shall all rejoice. I regret very much that you think you have overrated the excess, and I trust when you go corrected into the figures it will not turn out to be the case.

In the next letter, dated June 24, Mr. Daniel Gurney said:—

I am pleased to hear everything is in train for the formation of the new company, and I trust all will go well in starting it, and that you may find a fourth desirable director. I suppose Mr. Baring could be obtained; a person like Trowbridge, of high character, but without commercial knowledge, would not do; but I mention this merely as it occurs to me, partly from Sir John Hay being in the Millwall Company; but I certainly feel a very great objection to our joint and several guarantee for the deficiency of the new company, both because it places our marriage settlement bonds on a *pari passu* level with the fresh bonds, and also abstracts our private estates from our Norfolk creditors, or rather places them after the requirements of the liquidation fund. I doubt whether the first of these results is justifiable, and I think it might be proposed to the independent directors that at all events our marriage settlement bonds ought to precede that now to be given. I should be sorry to trammel the negotiations in any way, but I doubt whether this proposed several security is quite honourable to the families into which my children have married. Perhaps you can make an effort on this point, but I feel that the case is urgent, and I must leave it in your hands.

To this letter there is a postscript in these terms:—

Is there any condition that we must not sell our shares of the new company under a certain time? I am keenly sensible of your great kindness as to what you say respecting your being willing to make a sacrifice in my favour when it comes to the appropriation of losses.

In the third letter, dated July 4, the writer stated that he had been looking over his marriage settlement, and could not think he ought to place the amount on the same level of security as his bond to Overend, Gurney, and Co.:—

You must bear in mind (he said) that in the case of a real catastrophe all my family and myself would be in a state of total destitution. I cannot help thinking the independent directors of the new company would allow our present private deeds to precede the bond about to be given.

Mr. Harding, the accountant, and one of the official liquidators, was very closely pressed by Sir Thomas Gabriel, who sat with the Lord Mayor, as to a debt of 144,144l. of the Greek and Oriental Steam Company transferred to the new company. Mr. Lewis asked if there was such a company, and if he had traced the debt? Mr. Giffard objected to the question, but the Lord Mayor allowed it, and the witness subsequently said he had received 7l. 16s. 3d. on one of the bills. No steps had been taken to realise this debt, because his coadjutor in the liquidation, who had more particularly investigated the matter, did not consider it necessary; it was believed to be hopeless. The witness said the only name he could find in connection with the company was Stefanos Xenos. After a number of further questions, in answer to which Mr. Harding said he had an impression that the company did not exist, but he could not swear to the fact as within his own knowledge, Sir Thomas Gabriel said:—"Do not forget you are a liquidator on an estate which was a creditor for 144,000l. Give me the reason why you did not take steps to recover this debt." To this the reply was—"I have no answer but that my colleague has given attention to this matter and I have not." In continuation the witness mentioned among other facts that the liquidators had come to know that certain duplicate bills of lading had been used by Kelson, Tritton, and Co., who failed for about a million. This was not made generally known because it would not benefit the estate. A certain debt which was marked "Arad, 14,000l.," had not yielded anything. It appeared on the books as a balance. He believed it was in connection with a projected railway. Nothing had been received, and nothing was expected. Various other debts were gone into, after which Mr. Lewis said this exhausted the 4,000,000l. handed over as assets to the limited company. The investigation was further adjourned till Friday next, with the understanding that if not concluded on that day, the case will be resumed on Saturday.

It will be seen from the above report that the liquidators are about to make another call of 5l. per share upon the impoverished shareholders of this hapless company. From a statement put forth by them, it would seem that a further call is "possible" in August next. The shares in this notorious concern were originally of 50l. each, upon which 15l. was paid during the brief duration—about nine months—of the limited company. Since it passed into liquidation two calls of 10l. each have been levied, making 35l. paid, and leaving 15l. still to be met, of which 5l. is now required. Thus 40l. out of the

original total of 50l. may be regarded as already engulfed. In view of such results as these, the liquidators intimate that they have filed a bill against the directors of the company with the view of making them responsible for the losses sustained by the deceived shareholders.

The example which has been set by some of the shareholders in Overend, Gurney, and Co. is likely to be followed by shareholders in several other concerns that have been started under suspicious circumstances and ended in loss. The first of these threatened prosecutions came on on Monday at the Mansion-house, when Mr. Richard Stuart Lane, Mr. Horace Edward Chapman, and Mr. Frederick J. H. Helbert, formerly directors of the Merchants' Company (Limited), were charged with having issued a false and fraudulent prospectus, and with having conspired to defraud sundry complainants. It will be remembered that a similar prosecution, instituted some months back, came to an untimely end through the withdrawal of the prosecutor. On the present occasion it is stated that the merits of the case will be fairly tried. After some preliminary investigation the case was adjourned till Tuesday next, and the defendants were admitted to bail in an amount representing with themselves and sureties, an aggregate of 6,000l.

#### UNIVERSITY OF LONDON.

The following are lists of candidates who passed the examinations indicated:—

1866.

##### FIRST LL.B. EXAMINATION.

###### PASS EXAMINATION.

First Division.—Henry William Atkinson, King's College; James Bourne Benson, B.A., University College; James Hilditch Gough, B.A., private study; Edward Walker Brandard Malkin Hanco, private study.

Second Division.—Frederick George Carey, private study; John Joseph Faulkner, private study; James Cholmondeley Kaufmann, University College; Reginald Thomas Hale Lucas, Lincoln College, Oxon; Charles du Gard Makepeace, M.A., Queen's College, Birmingham; Frederic Marshall, B.A., private study; John Allen Mylres, private study; Wesley Tom, B.A., Sydney, Sydney University; Percy Philip Truman, private study; Roger Henry Willcocks, King's College; John Mason Williams, St. Asaph Grammar-school.

##### SECOND LL.B. EXAMINATION.

###### PASS EXAMINATION.

First Division.—James Richardson Pearless, private study.

Second Division.—Andrew Bowman, M.A., Sydney, University of Sydney; Edward Bowman, M.A., Sydney, University of Sydney; Thomas Brett, B.A., Dublin, University of Dublin; Olair James Grece, private study; Samuel Home, private study; Thomas Lambert Mears, B.A., University College; Edwin Pears, private study.

ENCROACHMENTS BY THE SEA.—A special meeting of the corporation of Hythe has been held to consider the present condition of the sea wall, and to prepare measures to resist the encroachments of the sea. This part of our seacoast has long been subject to such encroachments, though also, singularly enough, there has been a gain of land in the neighbourhood. The whole of this portion of our coast line seems to be exposed to a variety of changes. It is here that the conflicting tides from the north and south meet, and probably we may conclude that Lyell is correct in associating the changes of the coast line here with the effects produced by the contending currents. At present the sea is gradually washing away the land between Sandgate and Hythe, and from Hythe to Folkestone the land is being rapidly undermined.

SCIENCE AND THE LADIES.—It is extremely gratifying to find that the two leading educational bodies have given practical expression to a scheme for the scientific training of women. The Universities of Cambridge and London have thrown open their examinations to the whilom weaker sex, and women need no longer complain that they have no opportunity of testing their power to compete with men—at least in questions of philosophy. To both Universities our best thanks are due for the bold step thus taken; but we must venture a proviso to the effect that the arrangements, as they now stand, are, in the case of the London University, eminently unsatisfactory. We refer to the fact that the preliminary examination, which must be passed by all who desire to put their knowledge in science to the test, is absurdly difficult and unreasonably comprehensive. Before a lady can present herself for examination in any scientific subject she must first pass a general examination which comprises the following subjects:—Latin grammar, history, and geography; any two of the following languages—Greek, French, German, Italian; English language, English history, and geography, physical and topographical; mathematics, including arithmetic, algebra, and geometry; natural philosophy, including mechanics, hydrostatics, hydraulics, pneumatics, optics, and acoustics; chemistry, botany, and vegetable physiology. This is an examination of a more extended and difficult character than that of the ordinary matriculation in arts at many of our universities. The poor young creature who is sufficiently enterprising to get about half-way is sure to be mutilated by the cruel "crux" of some young and aspiring mathematician. Indeed, this preliminary examination of London University is so preposterously conceived that it absolutely strangles the whole scheme, and is in a measure discreditable to so liberal a body as that from which it has emanated.—*Scientific Opinion.*



## Literature.

GEORGE STEWARD.\*

This volume introduces us to a very amiable, noble, and, in one or two respects, remarkable man, who successfully solved in his own experience some trying problems. If the overwhelming tendency of our time is to gradually suck away that which is most distinctive and individual by the merest trifles—by ever-increasing superficial complexities and conventional demands—then assuredly society owes something to the rare few who consent to any form of outward loss rather than bow to the compromises and shifts which are too frequently the price paid for outward influence and power. One of the deepest thinkers of this century made it a sort of axiom that to believe in anything one must live in solitude. This directly hits the peculiar and overmastering difficulty felt by earnest and sensitive minds at present. The fascination of solitude increases. The revival of the old-world monkery in the English Church of to-day is only one eccentric and half-helpless form of it. The doubts and perplexities that necessarily accompany speculative boldness and freedom are ill met by the tense dogmatism which is flaunted in the face of ingenuous inquirers, and which in fact betrays itself by the too eager contempt it professes for all that is opposed to it. The result is that a large class turn away dissatisfied, and seek in a kind of mystical isolation for the satisfaction which they cannot derive either from the rationalising Christians or from the dogmatists. Such a phenomenon as Mr. Edmund Ffoulkes, for instance, who has just published a very remarkable letter to Archbishop Manning, in which he sows the seed of a new school of mystical, liberal *solitaires* even within the Church of Rome itself, is perhaps the most peculiar and extreme instance of this tendency—an instance we should suppose wholly unique in our time. When, therefore, we meet with any record of a life, in which the need of solitude completely justified itself in strengthening individual character, deepening religious convictions and rendering faith more self-subsistent, while yet there was no tendency to asceticism, or trace of divorce from real active work and wide Christian sympathies, we feel it to be noteworthy and likely to be helpful to ingenuous, inquiring minds.

George Steward's was such a life. At a very early period he felt himself called to the ministry, and started as a Methodist preacher, working as a Wesleyan for twenty-five years. The disruption of 1848, however, brought into definite clearness thoughts, which had often distressed him, as to the error and the wrong which he conceived to be involved in the absolute exclusion of the laity from any voice in Conference. The result was that in 1853, he formally resigned his connection with the Wesleyan body. Afterwards he was called to an Independent Church in Newcastle, where he laboured for several years, with scarcely such success as he had hoped and prayed for. Indeed his talents were not of the kind to make wide and manifest impressions, but rather to percolate through the mass slowly, finding the few and drawing them. Discontented with the results of his ministerial work, he was more and more thrown back upon his own thoughts. His great idea seemed to be to unite ministerial labour with a secular calling; and while at Newcastle, he took a farm near Ellesmere, and in agricultural pursuits found much delight, and a healthy relief from thought and study. At last he retired to this farm altogether, leaving the Newcastle congregation under the care of the assistant who had been for some time united with him in the work, only preaching here and there as opportunities occurred. The only incident of importance in his life after this, was the ruin in which he was involved by the failure of the Leeds Bank—a trial he bore with such sweet submission and sustained patience as clearly showed how effectually the grace of God pervaded his life.

The key to Mr. Steward's character, we take it, lies in the complete subordination of the intellect to the spiritual instincts; while yet the intellect was kept perfectly free and open to all that came properly within its sphere. He was keenly alive to new thought, and welcomed it with a kind of simple eagerness which preserved in him to the last a youthful freshness, a dewy clearness, and a kind of subdued ardour; but in the very act of receiving it it took on a new colour, and, in merely passing through his mind, became religious and Christian. And this, too, without any effort or strain whatever on his

part—a soft, lambent clearness born of spiritual purity such as we find scarce anywhere save in the Christian mystics of the middle ages, permeates and lightens up all he does and all that he assimilates. Here is a man who, content to work the work that falls to the lot of a small farmer, keenly sympathises with all the conflicting currents of thought and opinion, and yet is never himself for a single moment in the least moved or shaken in his own convictions or beliefs. It is no cause of complaint to him, but cause rather of quiet gladness, that he accomplishes a sheet of his "Mediatorial Sovereignty," after a day's hard work at "mangling"—that is, transplanting mangoldwurtzel; and it is perhaps one of the most characteristic touches of the book his declaration that "Mrs. —" "has just called and left her card, the best way of visiting imaginable, let them chat with one another in the dish; I want farming hours; 'the heavens and the earth are both from the Lord.' Nothing is more common with him than to descant on the misery of the mere abstract thinker; it is almost the only point on which he betrays real self-consciousness. Perhaps the reason was that he had had a fight against the temptation to it. How healthy the moral atmosphere out of which this was written:—

"The life of an abstract philosopher is far from a happy one—incessantly tugging at this thick, tough covering, to get a glimpse of something beyond. It was well for Sir W. Hamilton that his amiable temper led him to live so much amongst his students, and so to get rid of his own thoughts for a time."

And this:—

"Strange idea the Gnostics had of the evil of matter! I believe our emotional nature depends for all its manifestations on matter—that, apart from matter, we should be just thinking creatures, everlastingly thinking, round and round, until we hated our own immortality, and begged for annihilation. This is one grand reason for the Resurrection. Look at one day of your life—your pleasure in animals, in nature, in social converse; fancy yourself without any of these interests, or anything analogous to them, you would be very badly off. It is true man's happiness is in God, and he is never happy apart from Him—these things are but accessories, but they are very necessary and charming ones."

Exceedingly simple-minded and averse to action under anything like a divided mind or a double motive, he was yet essentially practical, and pursued faithfully through life one high object. But the field of practical pursuit, with such a man, must be the mere scaffolding, and as such stand wholly apart from the real life building. Hence Mr. Steward's joy in his farming, and the harmony he found to subsist betwixt this "simple living" and this "high thinking"; and hence, too, the disturbance introduced whenever he began to deal with public matters, which, as they call for individual compromises in the very necessity for uniting men round a common centre from varied and even alien motives, directly affect the spiritual life itself. His rupture with the Methodist Conference sufficiently justified his own character, for he suffered painfully from the necessity laid upon him; but it introduced an element of doubtfulness as to his own capacity for action on his fellow-men and even as to his capacity of union with them, one phase of which is seen in the recurring contradictory remarks which he here and there indites about Independency, when he praises the principle, but deprecates the practice which isolates congregations from each other. This is significant and characteristic:—

"It is not enough, in these days, to preach the Gospel, you must enter into all the questions propounded by the greatest fools and asses imaginable. You must sail off in everybody's tub. I do not believe Robert Hall would have made half the impression now. His preaching was, judging from what remains, only a most eloquent exposition of simple Gospel truth. Now, on the very threshold you must debate about inspiration and the last edition of rationalism, instead of taking your Bible and saying, 'This is the treasury of wisdom. I have really studied this, come and I will tell you what I know about it.' Well, get me all these new books. I will read them, and see what I can do with them."

And this, after reading "Hare's Life of Sterling":—

"I can understand the old infidelity, there was at least something tangible in it; but this rejecting the facts, yet retaining the doctrines which rest on the facts, is to me, the shallowest of all the devil's devices—yet it is not for us to say how far the Spirit of God may work on one who, apparently, even rejects the very truth that Spirit teaches. The Bible comes to a man honestly—if he meets it sincerely, it will be its own witness, and give him life. If, however, he meets it with a cavil—demands of it, so to speak, who are you?—it turns away, and sheds darkness, not light. It is vain to talk of approaching these subjects as you do scientific questions. You are too deeply interested; you must be biassed one way or another. 'Our modern school of half-belief treats the Scriptures as our manufacturers treat old clothes—they throw them into the 'devil,' which tears them to bits, makes shoddy of them, and then they spin them up again into their own fancies. They are all spinners, and want nothing but materials for their own use.'"

He thus clinches the character of an Established Church:—

"An Established Church is the narrowest of all

sects. It has the genuine mark of a sect; its preachers preaching only in their own pulpits, and excluding from them all not of their own body. It is, in fact, the great bar to catholicity in England, and a real bar too. It is strange to hear the Bishop of Oxford mourning over sects, and he the very apostle of sectarianism himself."

Nor was he a whit less successful as a moralist, as this may witness:—

"It is of much more consequence to inquire what you do when you are up, than what time you get up. We improve our time just in proportion as we get more of God. This is the very purpose for which time is given to us. The rest is very good in its way, improving it for our worldly comfort and advantage; but we must beware of bringing in conscience about every trifle—cases of petty larceny do not come before the Lord Chief Justice."

George Steward lived a life as unique as was his character; and what will give lasting interest to the record of it is that these were harmonised in such measure as falls to the lot of but few, although this is the very aim of all man's higher endeavours. He is meditative, brooding, yet by no means dreamy or abstracted from every-day claims and concerns. Nay, in his character the two tendencies find such mild benignant reconciliation as will make his memoir a pleasing study to thoughtful men for many a year to come.

It is, in one respect, fortunate that Mr. Steward is allowed, to such an extent, to tell his own story; yet, while we appreciate highly the loving care and attention which has conferred on us such a boon as this book, we really wish that a little more attention had been bestowed on the commonplace matters of dates and such like, which would have made it still more intelligible and interesting.

## MISS MARTINEAU'S "SKETCHES."

Few of the habitual readers of the *Daily News* can have failed to notice the high character of the biographical essays which have appeared in that journal on the decease of eminent personages. The authorship of these essays has been no secret, and to Miss Martineau's pen the public have, we believe, been indebted for many other contributions to the same paper. Now that this distinguished lady has retired from active connection with literature, and, therefore, with the journal to which she has been so able a contributor, it was suggested that it would be well to collect her biographical sketches. Miss Martineau assented to the suggestion, and the result is the volume before us. The materials for this work were collected by Mr. J. R. Robinson, of the *Daily News*, to whom the authoress pays a warm and unquestionably deserved tribute. A similar, and not less cordial expression of thanks is due to Mr. Robinson from the public, for to him the suggestion of the work is owing, and to his care we are indebted for its preparation. We make this reference both as an act of justice and because this is no ordinary book. Slight although its substance may appear to be, and brief as are all the papers it contains, it is full of information and suggestive of some of the noblest ideas and aspirations which can occur to the human mind.

The "Sketches" include most of the great public persons who died between 1852 and 1868. They are of all sorts—royal, political, professional, scientific, social, and literary. Altogether they are nearly fifty in number. What first strikes one in reading them is the uncommon amount of information which the author must have possessed, a great deal of which has evidently been derived, not at second hand, but either from personal intercourse with the people whose lives and characters are sketched, or from private sources. The author's style next attracts notice. For clearness and vigour it has seldom been surpassed, and it possesses these qualities without once approaching to hardness. And we cannot speak in less demonstrative terms of the high moral and intellectual characteristics of this work. Miss Martineau has not merely broad human, but very broad and active personal sympathies. She is thus able to appreciate and to define characters of the most various kind. She is as much at home with Archbishop Whately as with Lord Palmerston, and with David Roberts as with Lord Brougham. She has great critical, but still finer moral sagacity. Without laying down any hard or inflexible lines, she tests the character and the worth of all who are brought under review in these papers, by the consistency of their moral purpose. Hence her admiration and praise of such men as Joseph Hume, the Duke of Newcastle, and even Robert Owen, and of Lady Noel Byron, and the little esteem she expresses for Lord Palmerston, Lord Brougham, and Samuel Rogers. Her work

\* *Biographical Sketches.* By HARRIET MARTINEAU. Macmillan.

\* *Memoir of George Steward, Author of "Mediatorial Sovereignty."* London: Nisbet and Co.



therefore, is not merely one of information; it has a direct educating influence, by which the mind is elevated in its conceptions of the ideals of moral, political, and social life. Take, for instance, her admirable sketch of the late Duke of Newcastle, from which we make two extracts, for the characteristics which they exhibit both of style and of treatment.

"He was a remarkable illustration of the operation of the moral on the intellectual nature. It was his conscientious activity, his moral energy, that set his faculties to work, at all times, and wherever he went; and it was his personal disinterestedness, his public spirit, his power of subordinating his own feelings to other people's interests, which enabled him to keep his faculties at work, in defiance of discouragements which would have disheartened many a man of higher original capacity."

"Those who were personally acquainted with the Duke of Newcastle must ever feel that the impression he made on them was more peculiar than can be easily accounted for from his type of character, and yet those who did not know him may truly believe that with the mind's eye they see him very much as he was. Frank, honest, unassuming, with a genuine sense of human equality always overriding any consciousness—or rather remembrance—of his rank, hereditary or official, he was easy to know and to understand from afar. Those who were nearest to him were subject to frequent surprises, from his simplicity, his unobscured conscientiousness, and abiding sense of fellowship with all sincere people, whoever they might be. As a nobleman of aristocratic England, he was in this way a great blessing and a singularly useful example. When we think of his candour in his place in Parliament, his diligence, and ever-growing knowledge and practical sense in his department, and the national confidence he had thus won, we feel that the public loss is irreparable."

Judgments like this—judgments seldom surpassed for their justice, truthfulness, and sagacity—are to be found in connection with almost all these "Sketches." We should add, however, that they are not absolutely equal in this or in some other respects. There are people, and certainly the *Pall Mall* reviewer, who will say that the sketch of Lady Byron is partial, and we doubt whether Miss Martineau has done anything like full justice to Lord Brougham. On the other hand, the character of Lord Palmerston is drawn, to our mind, with a fidelity and accuracy which needs, even now, scarcely any shading. Some sketches also are more shadowy than others, but all are good and excellent. One only regrets that this is the last work that is likely to proceed from the pen of a lady who takes equal rank in literature with many of those whose characters and whose services she has so ably portrayed.

#### THE ABYSSINIAN CAPTIVES.\*

The late expedition to Abyssinia will furnish to the historian of this period of England's history the most remarkable, if not indeed the only, instance of a thoroughly national war undertaken in obedience to the best instincts of human nature, and, alike in its prosecution and its results, unattended by any acts of recrimination or unnecessary violence. A single episode there may be in many of our campaigns, such as, for instance, that of the relief of Lucknow, which one can contemplate with a glow of patriotic pride, but the Abyssinian expedition is hitherto almost unique in our annals.

For many months the theme of an Abyssinian war, was one which every intelligent Englishman discussed with his neighbour, and upon which every newspaper pronounced its dictum. Very little was known about the captives in Theodore's camp, and still less was known about the nature of the country in which they were detained. The obstacles to a military adventure in an inaccessible country were ludicrously exaggerated by semi-informed travellers, and the bewildered taxpayer saw nothing clearly but the prospect of a long pull upon his purse. Occasionally a letter from Messrs. Stern, Blanc, or Pridaux, appeared in the papers, and the question was viewed from an Abyssinian captive's point of view. In this light a vigorous and immediate prosecution of the war, if war there must be, seemed the only course left open to the English Government. The position of affairs is now reversed. The expedition, as a matter of history, has retreated to the background; the captives are in the front, at home among their friends, narrating in private circles, or in books and magazines for the public ear, the terrible story of their captivity and sufferings. The greatest sufferer, and the first European victim of Theodore's capricious temper, has written the volume now before us, and he may be assured that many a heart will be lifted up to God, in the perusal of these pages, in uniting with him in thanksgiving for the mercy which wrought such a deliverance from the hands of a cruel and relentless tyrant, in answer to a nation's prayers.

Mr. Stern or his advisers have in our opinion

\* *The Captive Missionary*, being an Account of the Country and People of Abyssinia, &c. By the Rev. HENRY A. STERN. (Cassell, Petter, and Galpin.)

chosen an unfortunate title for this book. Surely, one can hardly help exclaiming, the missionary was not the only captive whose lot was bitter, and for whom our sympathies are justly claimed. A common participation in the miseries of a lengthened captivity, must needs have formed a close bond of union between the unhappy prisoners, and that it actually did so there are many evidences in this book to show. But the title of this book suggests isolation of feeling and egotism, a quality which it is impossible that Mr. Stern should possess in the sense in which it is ordinarily understood, while at the same time, as it appears evident, retaining through the period of his intensest suffering a keen sensitiveness to the calamity of others.

This volume commences with an account of the rise of Theodoros to power, and of the various conflicts between contending chiefs which preceded his reign. Ambition at first seemed to be his ruling passion, but, flattered by his followers and dazzled by the prospect of universal empire, he became impatient of opposition to his plans from whatever quarter it proceeded. Human life had no sacredness in his eyes, and his deeds of cruelty and treachery remind one very forcibly of the acts of the worst kings of Israel and Judah. Writing of the time immediately preceding his own incarceration, Mr. Stern says—

"Confident in his exalted position and fancied invincible power, he boldly burst the barriers which had hitherto restrained his impetuous temper, and threw aside the garb of sanctity which had disguised his true character. The veil of decency once cast aside, the hero, whose praise had so long been the theme and glory of an enslaved people, daringly defied the opinion of men and the laws of God. Vice was henceforth rewarded, and virtue, such as Abyssinians can exhibit, punished. Deeds the most revolting were no longer subject to legal investigation, nor crimes the most heinous censured by royal lips. Every passion found an apology, and every atrocity a plea. The camp, heretofore, comparatively speaking, the purest spot in the land, was deluged with a polluting stream dark as night and black as hell. Provinces were pillaged, villages burnt, and thousands of defenceless people indiscriminately slaughtered."

Such a changed aspect of affairs did not promise favourably to Christian missions or missionaries, and Mr. Stern need not have waited for the assurance that the object of his mission was accomplished to find a justification for leaving the country. He set out on his journey to the coast, but on reaching the plateau of Woggera, he saw at a short distance to his left, the camp of the King. Observing the customs of the country, he halted on his journey to pay his respects to Theodoros, when the following scene ensued—

"My companions quickly prostrated themselves into the dust; whilst I, without imitating their servile obeisance, made a humble and deferential bow. 'Come nearer,' shouted the attendants. I obeyed, and advanced a few steps. 'Still nearer,' reiterated several stentorian voices. I complied, and made another forward movement. 'What do you want?' sharply demanded the flushed and drink-excited Negroes. 'I saw your Majesty's tent,' was the response, 'and came hither to offer my humble salutations and respects to your Majesty.' 'Where are you going?' 'I am, with your Majesty's sanction, about to proceed to Massorah.' 'And why did you come to Abyssinia?' 'A desire to circulate the Word of God among your Majesty's subjects prompted the enterprise,' I rejoined. 'Can you make cannons?' 'No,' was the reply. 'You lie,' was the laconic retort; and then, turning with a withering glance towards Negusee, one of my companions, and a servant of Consul Cameron, he imperatively demanded to know the name of his province. 'I am from Tigre,' tremulously responded the poor man. 'And you are the servant or interpreter of this white man?' 'No, your Majesty; I am in the employ of Consul Cameron, and only accompany him down to Adowa, whither I am bound to see my family.' 'You vile carcass! you base dog! you rotten donkey! you dare to bandy words with your king. Down with the villain, and *bemouti* (by my death), beat him till there is not a breath in his worthless carcass.' The order was promptly obeyed, and the poor, inoffensive man, without a struggle, ejaculation, or groan, was dashed on the ground, where, amidst the shouts of the savage monarch, that the executioners should vigorously ply their sticks, the animated and robust frame was, in less than a minute, a torn and mangled corpse. 'There's another man yonder,' vociferated the savage king; 'kill him also.' The poor fellow, who stood at a considerable distance, was immediately dragged to the side of his motionless companion, and, without having breathed a word or syllable that could possibly have irritated the sanguinary tyrant, doomed to share the same unhappy fate. I was amazed, bewildered, and surprised. In my agitation I might, unconsciously, have put my hand or finger to my lips. This the cruel tyrant construed into an act of defiance, and, without one warning or reproof, he rushed upon me with a drawn pistol, like a lion baulked of his prey. For an instant I saw the glittering weapon sparkling in the rays of the sinking sun, and then, as if checked in his fell design by an invisible power, it disappeared again in the case suspended round his waist. 'Knock him down! brain him! kill him!' were the words which rang appallingly on my ear. In the twinkling of an eye I was stripped, on the ground, and insensible. Stunned, unconscious, and almost lifeless, with the blood cooing out of scores of gashes, I was dragged into the camp, not, as my guards were commanded, to bind me in fetters, but, as they thought—and I heard it from their own lips—to bury me."

This was but the commencement of a life of torture, to which death would have been indeed

a welcome release. A second interview with the King only led to an aggravation of brutality in the treatment of poor Mr. Stern—

"I was immediately in the grasp of half-a-dozen officers, who led me to the tent which had been erected for my camp prison. The small canvas shelter was already crowded by a whole host of volunteers who, under the pretext of wishing to see their friends, had really come to have a good view of the unfortunate Cocob. Sick, feverish, and exhausted, I was not allowed to stretch my weary limbs in peace and quiet on the hard uneven ground. I was a prisoner, but without fetters, and until these were riveted around my swollen ankles and wrists, the gaolers could not partake of the repast provided by the royal purveyor. Manacles, with which each chief must be provided, whether on a march or in the camp, at home or abroad, were quickly enough brought into the prison. There was, as ever, some altercation about the weight of one and the length of the other. These preliminaries were, however, amicably arranged, and the passive victim of wanton cruelty had patiently to yield his aching limbs to the merciless infliction of a malefactor's manacles. Bread, broudo, and tedj were now in due proportion served to the faithful lieges of the great king. The smell of the reeking collops and fetid assembly did not improve my position. My eyes were swollen, my nerves unstrung, and my head was throbbing as if every pulsation would be the last, and yet the agony did not cease, nor my wretched existence terminate for ever. I moved from side to side; now my shama covered my quivering frame, then again I had madly thrust it over the soldier to whom I was tied; one moment I bit it in agony with my chattering teeth, the next I almost unconsciously applied it to a bleeding sore. I do not know how long this struggle between pain and restlessness, wakefulness and somnolency continued. A stupor akin to insensibility overwhelmed me, from which I could not rouse myself till daybreak next morning."

Such were the bitter experiences of months and years, alternated by occasional prospects of deliverance, and by messages of sympathy and presents from Theodore. The number of captives was continually swelled, Mr. Rosenthal and Consul Cameron soon finding themselves companions in misfortune to Mr. Stern, and numerous Africans of every rank and grade being shortly added to the company. Of these Mr. Stern says:—

"Housed together with a number of people of every rank and grade, from the midnight murderer to the proudest noble, our captivity was continually diversified by incidents that broke the stern monotony of our sorrowful days. We had discussions on religious and secular subjects, on ecclesiastical and civil law, murders and homicides, petty larceny and highway robbery; and when these became threadbare or tiresome, there was, perhaps, a squabble and a fight, a truce and reconciliation. Amongst our numerous companions we had some really good men, and others who were thoroughly bad and irreclaimable. A few of these, notwithstanding their professions of friendship, every night regularly pilfered our bread. As we were generous to all the poor, even if it involved a personal hardship and privation, we thought this a very ungrateful and unbecoming act. We complained to the guards; but as prisoners in Abyssinia are without the pale of the law, they merely rejoined, 'We have to watch your person, and not your bread.' Determined to detect the thief, Mrs. Rosenthal baked a loaf with a few grains of Tartar emetic in it—enough to make the offender sick, without doing him any actual harm. As usual, early in the morning the bread-basket was emptied. We went to the chief gaoler and related to him our mishap. 'You know the thief?' was his reply. 'Yes, we suspect him.' More considerate than his subordinates, he ordered the culprit to be brought him. The offender, who felt not the effects of a guilty conscience, but of a powerful medicine, in a whining voice, denied the charge. 'Take care,' was the reminder, 'that you do not enhance the sin of theft by adding to it the guilt of lying.' 'I am innocent,' was the plaintive rejoinder. The fear of detection, blended with the energetic action of the emetic, rendered concealment beyond the reach of possibility. He grinned, spat, made comically-wry faces, and tried, by all kinds of gestures and contortions, to suppress a nausea for which he could not account. Unable to restrain any longer the internal commotion which shook his frame, he cried out, 'If I am to die, let me die with the truth on my lips,' but ere the confession could find utterance he lay writhing on the ground, in the wholesome tortures of the emetic. The poor fellow, who imagined that every convulsive start would be his final struggle, with vows and supplications invoked saints and martyrs to carry him through the terrible conflict. Old Lik Mahnas Hailu, the second chief gaoler, who knew the trick, requested Mr. Rosenthal to give him an antidote. 'This,' he added, 'will lead everyone to suppose that you can communicate sickness and health, and thus your bread will never again be touched.' A few cups of water and the assurance that he would live and not die, reanimated the penitent thief, and henceforth our larder was inviolate."

Of other than human companions Mr. Stern gives the following account:—

"The damp ground, saturated with every kind of fetid and decayed matter, bred, fed, and multiplied all that crept, leaped, and crawled. Torpid and innocuous during the day, they were the more lively and active by night. The weary captive, anxious to seek forgetfulness in sleep, had no sooner wrapt himself in his shama than stings and bites, as if he was in a beehive, made him convulsively jump and start. To attempt the destruction of the intruders was perfectly ludicrous. Like a stream, they poured down the walls, bubbled up from the stagnant pools, and tumbled from the putrid roof of thatch. Towards dawn, they were either satiated or exhausted from their toils, and then, if the troops of rats, that disputed every inch of ground with their tinier but more lusty rivals, were considerate, one could get an hour's rest, and if not, one had to fight, kick, and beat, a labour not easy for crippled lumps of humanity, till morning came to the relief. Sometimes, I determined to triumph over these malicious midnight bacchanals, and, for a brief half-hour succeeded. The shama, in which I was enveloped like a mummy, after



that interval, would become too close, and, by some unconscious movement of my hand, it exposed the face, and then unbared the left arm. The villainous rats, attracted by the warmth, would instantly stop their open-air gymnastics, and, with a dash that made the blood run cold in the veins, seek to take forcible possession of the warm folds of the covering. Two or three it was easy to dislodge; but a whole family, with their numerous progeny of children and grandchildren, cousins and nieces, extorted shouts of distress that afforded general merriment."

So the time wearily passed on, amid scenes such as it has fallen to the lot of few Europeans to witness. Theodore visited every fancied indignity which he received from European Courts upon his miserable victims, and everything in his intercourse with Mr. Rassam which flattered his pride, was followed by corresponding moderation of treatment to the captives.

But we must not follow the author's narrative any further, save to quote as a concluding passage, the following words which redeem all the dark lines of the picture:—

"Hemmed in by dizzy precipices and lofty rock, the frowning countenance of the King in front, and the anxious and expectant gaze of numerous guards in the rear, we resolved not to risk the peril of an unguarded step till we positively knew what course to pursue. Pale and trembling we awaited the issue of the next few minutes. The clatter of shields and the glimmer of spears made me turn to the right, and to my amazement I beheld Theodore threading his way between huge blocks towards the path where we were standing. Instantly we all fell prostrate on the ground and saluted him. He looked flushed, distracted, and wild. When close to me, and I was the fifth in the rear, his fiery gaze lighted for a moment on me, and then in a smooth soft tone, he said: 'How are you? Good-bye.' It was the sweetest Amharic to which I had ever listened—the most rapturous sentence that ever greeted my ears. It was said that at the very moment when he dismissed Mr. Rassam, his hand grasped a gun, evidently with the design of discharging it at his white captives. Had he done so, the group of musketeers by whom he was surrounded would have followed his example. Impelled by an invisible power, the weapon, with the rapidity of the lightning's flash, dropped out of his hold, and Divine mercy, not Theodore's clemency, saved us from a violent death."

#### BRIEF NOTICES.

*Bible Illustrations: consisting of Apophthegms, Maxims, Proverbs, Sententious Thoughts in Poetry and Prose, Devotional Comments, Heads of Sermons, Anecdotes, &c.* Selected from above fifteen hundred sources, and arranged and grouped under appropriate Scripture passages. By the Rev. JAMES LEE, M.A. In Six Volumes. Subscribers' Edition. We give the title of this book in full; persons familiar with Biblical literature will probably know how to estimate it by its title. Those who love "apophthegms, maxims, 'proverbs, &c., &c.," distinguished by a feeble piety, and a sentimentalism that is not exacting in the matter of taste or intelligence or vigorous expression, may find them here. To us it seems no advantage that they are "selected from above 1,500 sources"; if we were cynical enough to find pleasure in comparing together "above 1,500" sorts of wish-wash, our reverence for the Bible would make us desire that they should not be poured out upon its pages. One good thing characterises the extracts,—catholicity of spirit. Whatever is pious in feeling seems to approve itself to the editor; if he could as readily perceive what is sober in interpretation, correct in thought, and accurate in fact, he might have produced a book pleasant to skim over.

*The History of Balaam, in Five Discourses.* By the Rev. W. ROBERTS. (London: Elliot & Stock.) The History of Balaam has a great attraction for students of human nature. Earnest preachers, too, find in it so many and so important lessons, that they cannot pass it by in their pulpit work. Of recent preachers, Arnold, F. W. Robertson, Maurice, and Archbishop Trench, have made Balaam the subject of discourses; and each, accepting Bishop Butler's help, has added something to the fulness of our conception of the prophet's character. Mr. Roberts's "five discourses" may be read with advantage, even after studying the other sermons we have alluded to. His style, both of thought and expression, is vigorous, simple, and Scriptural; the fulness of Scriptural illustration in this volume is very remarkable. "The distinction between spiritual endowments and spiritual character," is, of course, the one feature of Balaam's history which will strike all readers of the Bible; different interpreters will conceive differently as to the way in which that distinction practically developed, and broadened to Balaam's fall. Mr. Roberts represents Balaam as having been a pure-minded youth of elevated character and purpose; and as having fallen, first through ambition, then through covetousness. He has carefully thought out this conception of the history and puts it forcibly. Mr. Roberts makes "the prophecies of Balaam" the subject of a separate chapter, which is full of interest. The treatment of these, the careful study of them, and the place assigned and vindicated to them in the whole scheme of Messianic prophecy, stamp originality and value on Mr. Roberts's volume. We think Mr. Roberts far too literalistic in his interpretation of prophecy; and in general, in his Biblical arguments. Much of the argument of the Second Discourse, for instance, depends on our having in the Book of Numbers an exact and literal report of the words spoken by Balak and Balaam. It is perilling any historical argument to conduct it so.

We notice also a tendency to rhetorical exaggeration in the book. To represent Balaam as "an honest and a 'truthful man,'" is to trifle with language. Mr. Roberts indeed adds the qualifying clause "on one side of his character"; but what is one-sided honesty or truthfulness? Is Mr. Roberts quite faithful to his knowledge of the Greek Testament when he assigns our modern special sense to Paul's use of the word "covet" in Rom. vii. 7. There is room for minute criticisms of this kind in Mr. Roberts's lectures; but we welcome the volume as an example of candid, wholesome, and intelligent Biblical exposition.

*Tales from Alsace. Scenes from Life, drawn from Old Chronicles of the Reformation.* Translated from the German. (London: James Nisbet and Co.) Under the title of the "Strasbourg Tracts," these tales have had a wide circulation in Alsace and Germany. M. E. Rosseeuw Saint-Hilaire translated them into French, deeming them too good to exist only in one language, and now we have an English version of them. We thank the translator and publishers for giving us a collection of very beautiful stories. The narratives are exquisitely simple; the scenes and incidents are of the homeliest character; while the persons and circumstances described are historical. Some of the leaders in the religious movement that preceded and led to the reformation in Alsace, and in that reformation itself, are introduced to us in their home life: their sorrows and trials, their piety and patience, and hopes, are touchingly and tenderly depicted. There is not the slightest taint of mawkishness in this book, and a beautiful Catholic spirit breathes through it. The Scottish translator has also done his work well. We wish he had been quite as simple in his charity as the author, then we should have been spared one needless footnote, at least, that jars by its suggestion of polemics.

*Mountain Adventures in the various Countries of the World.* Selected from the Narratives of Celebrated Travellers. With thirty-seven illustrations. (London: Seeley, Jackson and Halliday.) This is a capital collection of narratives. De Saussure's Ascent of Mont Blanc is given here; and other early Alpine ascents, before Alpineering had become a fashionable affectation, are recorded. Some of Tyndall's adventures, and the Matterhorn disaster, add to the value of the volume. We have also "Mountain Adventures," elsewhere than in the Alps: peaks and ranges in all parts of the world are described by travellers who have scaled them. The narratives are interesting and unaffected; danger and difficulty are not the only things talked of, nor are they unduly dilated on, scenery and natural history are deemed worthy of notice. This is a good book for boys. The "get up" of the book is not equal to the literary merits of the different papers. Blunders in names of places, and in translation, have escaped the editor in revision; the illustrations are poor, and the binding is flimsy.

*The World at Home; or, Pictures and Scenes from Far-off Lands.* By MARY and ELIZABETH KIRBY. (London: T. Nelson and Sons.) It is long since we have seen a child's book in which we have been more delighted than in this one. Its beautiful toned paper and clear type, its numerous pictures, some of which are of great excellence, and its handsome binding, make it quite a sumptuous present for little people. It gives a great deal of interesting information about the men, the birds and beasts and fishes, the trees and shrubs of tropical and arctic regions. The juvenility of the style, the breaking up of the narratives into short paragraph sentences, and the occasional questions and answers reminding one of a catechism, are the faults of the book, faults which children will detect as soon, and dislike as much, as their elders. But the defect in style is but a small drawback from the real worth of the volume. It is as full of interest as a story book; its perusal will both give a taste for natural history and furnish the child with a good foundation of knowledge for after study.

#### Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—Number of patients for the week ending Jan. 16, 1,395, of which 498 were new cases.

MR. HENRY RICHARD, M.P.—The committee of the London Peace Society have unanimously adopted the following minute, which was moved at their January meeting by the Rev. George W. M'Cree, and seconded by Mr. George Hornbusch, viz:—"The committee desire to convey to Henry Richard, Esq., M.P., their sincere and cordial congratulations on his election as member of Parliament for Merthyr Tydvil, and express their ardent hope that he will be able, from time to time, to enunciate in the House of Commons those great patriotic and Christian principles on which the Peace Society is founded. From their intimate acquaintance, during many years, with Mr. Richard's able and indefatigable exertions, both in this country and on the Continent, for the promotion of peace, the committee view with especial satisfaction the prospect of his participation in those Parliamentary debates which may refer to the armaments of Europe, international arbitration, and the piece of the world."

THE LICENSING SYSTEM.—At a Court of Quarter Sessions recently held for the county of Kent, the Earl of Romney presiding, a memorial to the Government on the licensing system, laid before the Court by Mr. J. G. Talbot, M.P., the chairman of the

West Kent Quarter Sessions, was unanimously adopted. The memorial was to the effect that the Licensed Victuallers' Act should be amended, and that the hours of closing and the management of publichouses should be placed more directly under the control of the justices; that licences should not be granted indiscriminately for the sale of beer to houses of small annual value without reference to the character of the applicants or the requirements of the district; that the results of the recent legislation for granting wine licences has been far from satisfactory; that the facilities to intemperance are the cause of a large number of persons being sent to prison for various offences; and that much of this state of affairs might be modified by a more judicious system of control over the retailers of intoxicating liquors, without interfering with the comforts and amusements of the people.

SURREY CHAPEL POPULAR LECTURES.—The new course opened on the first Monday of the year under the presidency of the Right Hon. A. H. Layard, M.P. Mr. Newton, of the British Museum, lectured on the games of the Greeks, and Mrs. Nassau Senior (sister of Mr. Tom Hughes, M.P.) very kindly sang, in her exquisite style, some sacred songs, which were highly applauded by the immense audience of working people. On Monday, 11th, Mr. Ripley gave a very amusing and instructive lecture on "A Ramble to Rome," the Rev. N. Hall presiding. Last Monday the Rev. A. Hall lectured on "Through Switzerland to Jerusalem," illustrated by a series of very effective dissolving views. The Rev. George Murphy is to discourse next Monday on "The Rose, Shamrock, and Thistle." These Monday entertainments, together with nightly meetings at the Lambeth Baths, are attended by thousands of the working classes, whose orderly behaviour and intelligent interest betoken their appreciation of these efforts for their good. We are happy to learn that similar lectures, &c., are given in many of the chapels in South London.

THE METROPOLITAN POLICE QUESTION.—On Thursday a general meeting of the delegates appointed by the whole of the metropolitan vestries and district boards to consider and take action upon the inefficiency of the police, was held at the Court-house, Marylebone-lane, to decide upon a form of memorial to the Home Secretary, and to take such steps as should be deemed necessary for carrying out the object for which the conference was convened; Professor Marks in the chair. The memorial sets forth the advantage of the plan of district management of the police, or, rather, it dwells very strongly on the disadvantages of the present system of centralisation. In 1860, it is stated, we paid 491,426*l.* for the entire metropolitan force; in 1867 the same force cost us 660,034*l.*, yet only 931 additional men were charged for. How were the odd 160,000*l.* spent? And yet the force increases faster in proportion than the population, and crime increases faster than both. The report contains suggestions on the general question of the prevention of crime, and recommendations for facilitating the conviction of known criminals, who may fairly be suspected of the intention to break the law. Many of the speakers objected energetically to these parts of it; but the report was ultimately adopted, *en bloc*, and the meeting resolved to seek an early opportunity of laying it before the Home Secretary.

THE COLONIAL SECRETARY ON AGRICULTURE.—Earl Granville presided at the annual dinner of the Shropshire Chamber of Agriculture at Shrewsbury on Saturday evening. In proposing the toast of the evening, his lordship noticed several questions to which chambers of agriculture might apply themselves. The first, and perhaps the most difficult, was the question dealing with the relations between the landlords and the tenants and those that worked for them—all those questions, in short, which might be comprised under the words, tenure of land. Another question was the forms of annual lettings, and another was the question of game. He did not believe that any of those whom he was addressing desired the wholesale destruction of game; but they would, he hoped, be able to do something on the one point which probably excited more ill-feeling between owner and occupier than all other questions put together which had any connection with the tenure of land. Among other subjects enumerated by Earl Granville were the question of utilisation of town sewage, the importance of education to agriculturalists, and the incidence of local taxation. In conclusion, his lordship said that the changes which were passing upon all classes of the community gave him bright hopes of the future of the country. Wealth had greatly increased; prejudices had either been softened or removed altogether; and hostility between classes had passed away for ever. No section of the country had done more than the landed interest. The labouring man had undoubtedly risen, his wages were raised, his dwelling was being attended to more and more, they were looking after his education, and he believed that all classes of agriculturalists were in a more prosperous state than was ever known before.

CHILDREN IN CHAINS.—A correspondent sends us the following narrative of a scene which he and others witnessed and took part in at the railway-station at Willenhall:—"A thick chain, three little boys on either side, and a bigger boy at the end; all handcuffed. Several poor women crying. Lots of children, and three policemen. One of the children was so little that a policeman had to wrap a handkerchief round his wrist to make the handcuffs fit. 'What's the matter—what have these boys done, and where are they going?' 'Been a gambling, sir. Going to Stafford for seven days.' 'Gambling, did you say?'



'Yes, sir, pitch-and-toss on a Sunday.' 'Pitch-and-toss! Do I understand you? Five little boys under 12, and two not 12, all going to gaol for pitch-and-toss?' 'Yes, sir.' 'Without the option of a fine?' 'No, sir, fined 6d.' 'That's three and sixpence for the seven? I'll pay the lot.' 'But then, there's the costs, sir.' 'Well, what's the total?' '4l. 0s. 6d., sir.' Now, as I understand, neither of the boys had ever been in custody before, and, as their dress denoted, they must of necessity be exceedingly poor, I inquired of a woman, who appeared to be in great distress, the habits of the boys. 'I can only,' she said, 'speak for my boy, sir. He earns me 6s. a week. He's a good lad. I haven't money enough to free him; and what he's to do when he comes out of Stafford I don't know. He can't walk the twenty miles home.' Fortunately, two gentlemen appeared on the scene, and inquired particulars, which were soon forthcoming. 'Scandalous!' said one. 'Monstrous!' said the other. 'If, I said, any gentleman will join me in payment of the fine, the boys shall be liberated.' Two gentlemen did join the writer of this; the fine was paid and the boys unchained, and, although the tickets were taken from Willenhall to Stafford, the boys did not go to gaol.—*Birmingham Post*.

**TRADES UNIONIST DECISION.**—The trial of the five shoemakers on a charge of conspiracy resulted on Wednesday in the acquittal of all the prisoners. The question at issue was whether the use of argumentative persuasion by "pickets" was an offence against the law. A number of men had struck against a master bootmaker, and some of them took up a position in the neighbourhood of his shop to dissuade other journeymen from going to work for him. Their demeanour was quite peaceful, and they did not utter a single threat. The jury decided that they had committed no offence against the Act, which was framed expressly to guard against threats and molestations. The prosecution contended that the men should have called a public meeting, and that they broke the law in addressing their fellows in the street. But Mr. Justice Lush very strongly upheld the doctrine that the defendants had a perfect right to persuade, and that the mere fact of exercising that right in the street did not make it illegal. At the close of the trial the acquitted men were invited by members of the Ladies' Shoemakers' Society to meet a number of their friends, who had assembled at a neighbouring inn, to celebrate their release. Mr. George Odger occupied the chair, and referred to the prejudice created against trades' unions, and said the decision just given, together with those given under Mr. Russell Gurney's Act, inspired him with hope that their societies would now receive something like fair play. He complimented the released men on the prudence and discretion they had shown, and assured his friends that so long as they acted within the law they might reasonably hope to have justice done, and they would win the respect of those who now had their doubts about the genuineness of trades-unionism. One of the recently accused remarked that they were wishful that their differences should have been settled by arbitration, but to that the employer would not agree.

### Gleanings.

Gustave Doré is understood to be at work upon an illustrated edition of Tom Hood's works.

The Duke of Norfolk's silver plate is said to weigh a ton and a half, and is valued at 50,000l.

It is proposed to construct tunnels at some of the chief street crossings in London, in order to relieve the traffic.

Philadelphia has taken steps to import a thousand English sparrows, which will be let loose in the public squares and parks next spring.

The Parliamentary deposit on the proposed new line to Brighton has not been paid, and the project has thus, for the present, been abandoned.

The relatives of a deceased director of the Royal Bank at Liverpool have nobly come forward and paid his overdrawn account at the bank.

In Paris the talk of the day just now is the excessive gambling going on at a well-known *casino*. A very well-known diplomatist is said to have lost 6,000l.

The Great Eastern on Thursday commenced shipping at Sheerness the deep-sea portion of the French Atlantic telegraph cable. The total length of cable made up that day was 1,009 nautical miles.

A lady, once a pupil in the London Orphan Asylum, has devoted the sum of 5,000l. to the building of the chapel of the new asylum now in course of erection at Watford.

According to the *Printers' Register*, there are now published in Great Britain and Ireland eighty-nine daily newspapers, distributed as follows:—London, 22; Provinces, 41; Wales, 1; Scotland, 11; Ireland, 13; Channel Islands, 1: total, 89.

The *Athenaeum* says the Royal Academy has received notice to quit, on the 8th of February, so much of the premises in Trafalgar-square as was devoted to the exhibition of pictures. The National Gallery will be extended by this addition of rooms to nearly double its present extent.

At one of the recent Evening Prayer Meetings at Freemasons' Hall one of the "swell mob" was detected trying to rob some ladies. He was captured, and taken into the committee-room. Several clergymen and gentlemen spoke with him and prayed for him. He promised to give up his wretched life and present himself before them at a given date. He was not prosecuted.

A BAD CUSTOMER.—"We don't sell spirits," said a law-riding beer-seller, "we will give you a glass,

and then, if you want a biscuit, we'll sell it to you for three ha'pence." The "good creature" was handed down, a stiff glass swallowed, and the landlord handed his customer a biscuit. "Well, no, I think not," said the customer; "you sell 'em too dear. I can get lots of 'em *five or six* for a penny anywhere else."—*American Paper*.

**THE VELOCIPEDS MANIA IN FRANCE.**—Accidents caused by velocipedes have become so frequent in France that in many towns—Lyons, Grenoble, and Montpellier among others—they are forbidden in the public promenades and on the footways. At Bordeaux, in addition, they are not allowed at night without a lantern. In the neighbourhood of Lyons the postmen are mounted on velocipedes at the expense of the Government, and, in consequence, get through their delivery in a third of the usual time.

**THE APPLE AGAIN.**—Gibson, the sculptor, described Queen Victoria as extremely affable, and even laughing heartily at some of his stories. One day he said to her, "Madam, I was born a thief." "A thief, Mr. Gibson?" "Yes, madam; for when a child I stole an apple from the stall of an old woman with a wooden leg. My mother found me out, took me back to the old woman, and begged her to beat me with her crutch, which she did lustily. I never stole more." "Ah!" replied her Majesty, "a great deal of sorrow was brought into the world by the apple."

**AN ECCENTRIC EXPLORER AND HIS SPOUSE.**—Captain Burton, the celebrated traveller, is a gentleman who has eccentric and, from a Christian's point of view, heterodox opinions on certain subjects, and, among others, he is an upholder of polygamy. His wife, however, is a pious Catholic, and though extremely dutiful and attached to her husband, she naturally holds these notions in great abhorrence, although, it is pleasing to learn, he does not carry his polygamic theories into practice. Captain Burton recently sent his wife home to publish his "Explorations of the Highlands of the Brazil," and she has done so. But she has relieved her Catholic conscience at being instrumental in giving her husband's dreadful Mussulman views by accompanying them with a preface, in which she holds his pernicious doctrines up to the indignation of the true Church.

**ITALIAN WOMEN versus TIGHT-LACING.**—It is astonishing that our ladies should persist in that ridiculous notion, that a small waist is, and, *per necessitate*, must be beautiful. Why, many an Italian woman would cry for vexation if she possessed such a waist as some of our ladies acquire only by the longest, painfulest process. I have sought the reason of this difference, and can see no other than that the Italians have their glorious statuary continually before them as models, and hence endeavour to assimilate themselves to them; whereas our fashionables have no models except those French stuffed figures in the windows of milliners' shops. Why, if an artist should presume to make a statue with the shape that seems to be regarded with us as the perfection of harmonious proportion, he would be laughed out of the city. It is a standing objection against the taste of our women the world over, that they will practically assert that a French milliner understands how they should be made better than nature herself.—*Letters from Italy*.

**PHOTOGRAPHS OF THE GREAT SOLAR ECLIPSE.**—Our readers will be glad to hear that Major Tennant's photographs of the great eclipse have turned out much better than had been hoped for. It will be remembered that Major Tennant himself had been disappointed by the results he had obtained. In the first place, light fleecy clouds had covered the sun during the period of totality, and, though they had not interfered with vision, they had, it was feared, seriously affected the results of the photographic processes. Major Tennant complained besides of the effect of the intense heat of the Indian climate upon the chemicals. The negatives, he told us, were spotty, and under exposed. Under judicious manipulation, however, the negatives have borne magnifying exceedingly well. The prominences are well shown, and the peculiar phenomena which it was hoped that this eclipse would reveal have at length been exhibited. We now learn that the prominences are really subject to vast and rapid processes of change. One solar prominence represented in Major Tennant's photographs as a strange scroll-shaped flame is presented in other views with a totally different figure. It will serve to convey some idea of the wondrous nature of the changes thus exhibited to mention that the height of this prominence cannot be less than 90,000 miles, and that the swaying motion would seem to have had a range of fully 20,000 miles. It is satisfactory to think that the nine-inch Newtonian reflector which had been constructed with so much skill and care by Mr. Browning, F.R.A.S., the optician, has thus been shown to have fulfilled the expectations which had been formed by astronomers, and that the expenses of the expedition have been fully repaid by its results.—*Daily News*.

### Births, Marriages, and Deaths.

#### BIRTHS.

KYD.—January 15, at Forebank, Dundee, Mrs. Thomas Kyd, of a daughter.

OLAPHAM.—January 15, at 34, Milner-square, Islington, the wife of John Olapham, of a daughter.

#### MARRIAGES.

GIBSON—KNOWLES.—January 6, at the Congregational chapel, Cleckheaton, by the Rev. Robert Outhbertson, Mr. Joseph Adamson Gibson, to Miss Mary Elizabeth Knowles, both of Cleckheaton.

WEBB—JOEL.—January 7, at the Congregational chapel, Gravesend, by the Rev. Mr. Parrett, the Rev. James Webb, of Hemsby, to Esther Amelia, second daughter of Mr. N. Joel, of Gravesend.

MARKS—WRIGHT.—January 7, at St. Paul's Independent Chapel, Wigan, by the Rev. J. Priestwich, Mr. John Marks, of Wigan, to Miss Elizabeth Wright, of Tarleton.

FLIDE—BEAR.—January 8, at Friar's-street Chapel, Sudbury, by the Rev. J. Steer, James A. Flide, second son of the late Mr. William Flide, of Woolwich, to Mary Ann, youngest daughter of Mr. W. Bear, of Sudbury.

WOOLLACOTT—CARTER.—January 12, at the Old Gravel-pit Chapel, Hackney, by the Rev. J. Spence, D.D., and the Rev. C. Woollacott, Thomas Griffiths Woollacott, of 19, Pembury-road, Lower Clapton, solicitor, to Jane, daughter of James Carter, Esq., of Upper Homerton. No cards.

GILES—YOUNG.—January 12, at Chapel-in-the-Field, Norwich, by the Rev. G. S. Barrett, B.A., the Rev. G. Giles, evangelist, of Norwich, to Mary Ann, only daughter of Mr. James Young, of Thorpe Hamlet.

WALES—GARNETT.—January 13, at Christ Church, Woodhouse, near Huddersfield, by the Rev. Robert Owens, M.A., James Wales, Esq., of Bradford, to Sarah Amelia, third daughter of the late James Garnett, Esq., of Mill House, Bradford. No cards.

ATKINSON—THOMAS.—January 13, at Lewins Mead Meeting-house, Bristol, by the Rev. W. James, E. Atkinson, Professor of Experimental Science in the Royal Military College, Sandhurst, to Mary Lang, eldest daughter of O. J. Thomas, J.P., of Drayton Lodge, Redland, Bristol.

HATTON—HARRIS.—January 13, at Eastbrook Chapel, Bradford, by the Rev. H. Follinger, Mr. William Henry Hatton, of Bradford, to Miss Emma Harris, of Falcock.

CLARKE—WARREN.—January 13, at the Welbeck-street Baptist Chapel, Ashton-under-Lyne, by the Rev. James Hughes, assisted by the Rev. John Gordon, Silas, only son of Mr. Edward Clarke, of Greenheys Mills, Little Halton, to Esther, fifth daughter of Mr. Thomas Warren, of Ashton-under-Lyne.

BUXTON—COLEMAN.—January 14, at Evington, Leicester-shire, by the Rev. W. L. Rolleston, vicar of Scarsfoot and Great Dalby, assisted by the Rev. W. B. Moore, the vicar, Travers Buxton, Esq., of Champion Hill, Surrey, to Eliza Sherard, second daughter of Henry Freeman Coleman, Esq., of Evington Hall.

#### DEATHS.

PENGILLY.—January 7, at Merrow Grange, Guildford, the residence of her son-in-law, Eliza, widow of the late Rev. Richard Pengilly, of Newcastle-upon-Tyne, in her eighty-second year.

MONSELL.—January 7, Richard William Monsell, B.A., aged fifty-three, late pastor of the Congregational Church of Nenschatel, Switzerland.

ATKINSON.—January 11, at Kangra Lodge, Alexandra-road, Kilburn Priory, Charles Caleb Atkinson, Esq., barrister-at-law, late secretary of the University of London, aged seventy-six.

CHATER.—January 12, aged sixty-three years, at the residence of his son, the Rev. J. Chater, of Southport, the Rev. John Chater, for twenty-two years minister of the Congregational church, Newton Abbot, Devon. Friends will please accept this intimation.

FOSTER.—January 13, at Park Villa, Malvern Link, aged seventy, Mary Ann Foster, widow of the Rev. Jacob Kirkman Foster, late Resident and Classical Tutor of the Countess of Huntingdon's College at Okeham.

MANNING.—January 13, at Ash, near Whitechurch, Salop, in his eightieth year, John Manning, Esq., formerly of Leicester.

HOOPER.—January 15, at Gothic Lodge, Eastbourne, Mary, relict of the late Cleave J. Hooper, of the Grange, Hermondsey, and Hayes, Stinfold, Sussex, aged seventy-seven.

ELLIOT.—January 16, in his ninety-second year, Sir Henry Elliot, formerly principal librarian of the British Museum.

**HOLLOWAY'S OINTMENT AND PILLS.**—With these remedies in reach persons suffering from disorders arising from atmospheric inclemencies are without excuse if disorder did eventuate in disease. High and low, rich and poor, old and young, have availed themselves of Holloway's treatment, and have in gratitude testified to the success which has followed their employment. Few maladies can befall mankind which do not admit of alleviation, relief, or cure, by these healing, soothing, and purifying preparations. The action of the Ointment and Pills is wholesome in the highest degree, and never can be harmful in either internal or external ailments. Holloway's remedies cure bruises, diphtheria, chest complaints, and digestive derangements, and are reliable antidotes to rheumatism and rheumatic gout.

### BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Jan. 15.

#### ISSUE DEPARTMENT.

Notes issued ....	£32,534,110	Government Debt	£11,015,100
		Other Securities ..	5,984,900
		Gold Coin & Bullion	17,534,110
	£32,534,110		£32,534,110

#### BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. debt weight annuity)	£15,884,710
Reserve .....	8,215,848	Other Securities ..	17,707,005
Public Deposits ..	3,638,067	Notes .....	8,408,750
Other Deposits ....	21,117,897	Gold & Silver Coin	1,074,214
Seven Day and other Bills .....	499,869		
	£43,074,679		£43,074,679

Jan. 14, 1869.

GEO. FORBES, Chief Cashier.

### Markets.

CORN EXCHANGE, LONDON, Monday, Jan. 13.

We had only a moderate supply of English wheat for today's market, but arrivals from abroad are liberal. The damp weather caused the English wheat to come to hand in inferior condition, and the sale was heavy at a decline of 2s. from the prices of Monday last. Foreign wheat met a retail demand, and was 1s. per qr. lower. The flour trade was inactive, and prices ruled 1s. per sack lower. Peas and Beans were each 4s. per qr. lower. Malting barley gave way 2s. per qr.; grinding descriptions 1s. Of oats we have a liberal supply on board ship, and the sales were fully 6d. per qr. below the quotations of this day week. From the ports of call the expected large arrivals are now reported, and importers have submitted to a decline of 2s. on wheat and barley, and of 1s. on Indian corn.

#### CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PER—	Per Qr.
Essex and Kent, red, old ..	— to —		Gray .. ..	41 to 42
Ditto new ..	48 52		Maple .. ..	45 47
White, old ..	—		White .. ..	43 45
„ new ..	54 59		Boilers .. ..	43 45
Foreign red ..	40 53		Foreign, boilers ..	43 44
„ white ..	55 57		RYE .. ..	40 42
BARLEY—			OATS—	
English malting ..	37 40		English feed ..	28 34
Chevalier .. ..	48 53		„ potatoes ..	32 35
Distilling .. ..	44 46		Scotch feed ..	—
Foreign .. ..	36 41		„ potatoes ..	—
MALT—			Irish black ..	23 26
Pale .. ..	—		„ white .. ..	24 27
Chevalier .. ..	—		Foreign feed ..	24 27
Brown .. ..	55 63			
BEANS—			WHEAT—	
_ticks .. ..	41 43		Harrow .. ..	44 46
Small .. ..	—		Small .. ..	—
Egyptian .. ..	40 42		Small .. ..	40 42
			FLOUR—	
			Town made ..	43 47
			Country Marks ..	26 38
			Norfolk & Suffolk	31 39



## METROPOLITAN CATTLE MARKET, Jan. 18.

The total imports of foreign stock into London last week amounted to 4,694 head. In the corresponding week in 1868 we received 4,999; in 1867, 5,510; in 1866, 8,928; in 1865, 5,695; in 1864, 1,722; and in 1863, 1,606 head. We were largely supplied with foreign beasts to-day, and the trade was consequently dull at barely late rates. A large number arrived late in the day. From our own grazing districts the arrivals were limited, and the general quality of the stock showed a falling off. Owing to the small number on sale, there was more animation in the trade; and prime Scots and crosses changed hands freely at from 5s. 4d. to 5s. 6d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 310 Scots, &c.; from other parts of England, 590 of various breeds; from Scotland, 640 Scots and crosses; and from Ireland about 160 oxen, &c. The show of sheep was below the average, both as to quality and numbers. The demand for all breeds ruled fairly active, and prices were rather higher. Best Downs and half-breeds changed hands at 5s. 6d. per 8lbs. The calf trade was steady, prime small animals being in request at full prices. In the value of pigs no change took place, but the demand ruled quiet for all qualities.

## Per 8lbs. to sink the Offal.

Inf. coarse beasts	8 4 to 8 8	Prime Southdown	5 4 to 5 6
Second quality	3 10 4 6	Lambs	0 0 0 0
Prime large oxen	4 8 5 2	Lge. coarse calves	4 4 5 0
Prime Scots, &c.	5 4 5 6	Prime small	5 2 5 10
Coarse inf. sheep	3 4 3 10	Large hogs	3 6 4 4
Second quality	4 0 4 8	Neatam: porkers	4 6 5 0
Pr. coarse woolled	4 10 5 2		

Smoking calves, 12s. to 15s.; and quarter-old store pigs, 12s. to 15s. each.

## SMITHFIELD MEAT MARKET, Monday, Jan. 18.

The market is fairly supplied with most kinds of meat. The demand is moderately active at about late rates. The imports into London last week consisted of 31 packages from Amsterdam, 103 from Hamburg, 32 from Harlingen, and 11 packages from Rotterdam.

## Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.	
Inferior beef	3	8	to	3	8	Inf. mutton	3	2	3	6
Middling ditto	3	8	3	10	Middling ditto	3	8	4	2	
Prime large do.	4	0	4	2	Prime ditto	4	4	4	8	
Do. small do.	4	4	4	8	Veal	3	8	4	10	
Large pork	3	8	0	10	Small pork	4	0	4	8	

COVENT GARDEN MARKET, London, Saturday, Jan. 17.—There are still no changes of any importance; the only article being in rather more request is Kent coals, which command a higher price. Supplies both of fruit and vegetables are abundant, and prices are barely kept up. Almonds are exceedingly fine this season, and worth from 8s. to 10s. per dozen pounds. American New Town pippins of excellent fetch 50s. per cask; there are also arrivals of Reinette de Bordeaux and Dieu Donne apples from Bordeaux, realising from 12s. 6d. to 15s. per cask. Oranges are very plentiful. French asparagus may now be had, at 15s. to 20s. per bundle. Very fine onions are arriving from Bordeaux, at 12s. to 14s. the cwt. The potato trade is dull, except for the best samples, of which there is a scanty supply in general, though there are large arrivals of kidney potatoes of fine quality from Belgium, realising 90s. per score bags of about 110 lb. each. Flowers chiefly consist of orchids, primulae, hyacinths, tulips, heaths, mimosa, poinsettias, cyclamens, and solanum capsastrum.

BOROUGH HOP MARKET, Monday, Jan. 18.—Our market continues without any alteration of importance. English moving off slowly, at late rates, which are firmly maintained. The continental markets are dull, values being slightly in favour of buyers. New York advices report more market, which has tended, so far to check the decline of prices, and may possibly result in a slight advance. Mid and East Kent, 21. 10s., 21. 10s., to 21. 10s.; Weald of Kent, 21. 10s., to 21. 10s.; Sussex, 21. 10s., to 21. 10s.; Farnham, 21. 10s., to 21. 10s.; Country, 21. 10s., to 21. 10s.; Bavarians, 21. 10s., to 21. 10s.; Belgians, 21. 10s., to 21. 10s.; to 21. 10s.; Yearlings, 21. 10s., to 21. 10s. The imports of foreign hops into London last week consisted of 302 bales from Antwerp, 130 Bremen, 476 Calais, 196 Dunkirk, 23 Dordt, 306 Hamburg, 13 Ostend, 352 Rotterdam, and 47 Boulogne.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Jan. 18.—These markets are amply supplied with potatoes. Sales progress slowly at late quotations. The import into London last week consisted of 3,748 bags, 444 tons, 1,074 packages, from Antwerp, 300 Boulogne, 1,368 sacks, 75 tons Dunkirk, 215 tons Brussels, 4 sacks Ghent, 10 bags Rotterdam, 39 sacks Calais, and 350 bags Rouen. English Regents, 70s. to 120s., Flukes 100s. to 150s., Scotch Regents 60s. to 130s., Rocks 60s. to 80s., French, 40s. to 80s. per ton.

PROVISIONS, Monday, Jan. 18.—The arrivals last week from Ireland were 403 firkins butter and 3,165 bales bacon, and from foreign ports, 23,273 casks, &c., butter, and 1,224 bales bacon. In the Irish butter market the sales effected were at full prices. Foreign sold well; Jerseys further advanced 4s. to 6s. per cwt. The sale for bacon was good, and the supplies being barely equal to the demand, an advance of 2s. per cwt. was obtained. Best Waterford 74s. on board; the market closed very firm.

SEED, Monday, Jan. 18.—Fine English red cloverseed remains scarce and very dear. Choice qualities of German were held for more money, but not much offering. Select Belgian was very dear. French not much asked for, on account of the quality not being good. White cloverseed remains very dear, and sold slowly in consequence. Trefoil was offered at previous rates, with rather more inquiry for choice qualities. Foreign tares met a moderate inquiry, and previous rates were well supported.

WOOL, Monday, Jan. 18.—The dealings in English wool have been on a restricted scale, but stocks are on the decrease, and prices have been well supported. The demand has been confined to fine lustrous qualities.

OIL, Monday, Jan. 18.—Lined oil has been in improved request at advancing prices. Rape has been in request. Olive and other oils have sold slowly.

TALLOW, Monday, Jan. 18.—The market is firmer. Y.C. on the spot is selling at 47s. 6d. per cwt. Town Tallow, 45s. 3d., net cash.

COAL, Monday, Jan. 18.—Market without alterations from last day's rates. Wallend Hettons, 17s. 6d.; Haswell, 17s. 6d.; Lambtons, 17s. 6d.; Braddys Hettons, 16s. 9d.; Hetton Lyons, 16s. 8d.; Turnstall, 16s. 8d.; Hough Hall, 17s.; Eden Main, 16s. 8d.; Holywell Main, 16s.; Hartley's, 16s. 6d.; Pittington, 16s. Ships fresh arrived, 28; ships left from last day, 13—total, 41. Ships at sea, 45.

## Advertisements.

## LONDON CONGREGATIONAL CHAPEL-BUILDING SOCIETY, 7, Blomfield-street, Finsbury.

The TWENTIETH ANNUAL MEETING of SUBSCRIBERS will be held at the Society's Office, on TUESDAY, January 26th, at Four o'clock in the Afternoon; after which, at Half-past Six, the TWENTIETH ANNIVERSARY of the Society will be commemorated by a Special Meeting for Thanksgiving and Prayer, to be held in the London Mission House, EUSEBIUS SMITH, Esq., Treasurer, in the Chair.

A Devotional Address will be delivered by the Rev. Edward Manning.

## MILL HILL SCHOOL.

A PUBLIC MEETING will be held in the TERMINUS HOTEL, CANNON-STREET, on WEDNESDAY, the 2nd February, to adopt measures for the re-establishment of this School. SAMUEL MORLEY, Esq., M.P., will take the chair at ONE O'CLOCK precisely. Former Pupils and other gentlemen, friends of education, are respectfully invited to attend.

On behalf of the Committee,

THOMAS SCRUTTON, Chairman.

GEORGE SMITH, Secretary.

18, South-street, E.C., Jan. 18, 1869.

## ORPHAN WORKING SCHOOL, MAITLAND-PARK, HAVERSTOCK-HILL, N.W.

Instituted May 10th, 1788; Incorporated 1848.

A GENERAL COURT of GOVERNORS will be held on THURSDAY, the 28th January next, at the LONDON TAVERN, Bishopsgate-street Within, to receive the Annual Report and the Auditors' Report, to consider the following Notice of Motion, viz.:—"That in future when the Parent of any Child admitted into this School shall re-marry, the Committee shall, in their discretion, have power to remove such Child from the School," to appoint the several Officers and Auditors for the year ensuing, and to elect THIRTY Children to the benefit of the Charity—viz., TEN GIRLS and TWENTY BOYS.

The Chair will be taken at Eleven o'clock, and the Poll will be closed at Two precisely, after which hour no Votes can be received.

JOSEPH SOUL, Secretary.

Office, 56, Ludgate-hill, London, E.C.,

December 9, 1868.

Contributions are earnestly solicited, and will be thankfully received.

## CHRISTMAS NOVELTIES, at the ROYAL

POLYTECHNIC, which has been re-decorated from designs by Thomas Tobin, Esq.—"SINGING AND SENSITIVE FLAMES!" a philosophical and amatory Story, by Professor Pepper, with pathetic illustrations.—"THE MYSTERIOUS HAND" (the latest illusion of Professor Pepper and T. Tobin, Esq.) on a transparent table, writing answers to any question by the audience.—"THE WONDERFUL LAMP," with "A-LADD-IN," musically treated by George Buckland, Esq., introducing Maurice's new illusion, or Spectral performance, upon the stage.—Magical Variations and Juggling Tricks, by Mr. Matthews and Dugwar.—"WATCHES FOR EVERYONE," by Streeter's Machinery, a new Lecture, illustrated, by Professor Pepper.—"EARTHQUAKES AND VOLCANOES," by J. L. King, Esq.—"THE SPECTRE BARBER," with "THE MAID OF ORLEANS," by Mr. and Mrs. Robert Coote.—ONE SHILLING.

## HANOVER SQUARE ROOMS.—On

MONDAY EVENING, Jan. 25th, Mr. ROBERT BUCHANAN will read a selection from his own Poems. Stalls, 5s.; Reserved Seats, 2s.; Admission, 1s. Tickets at the City and West-end Agencies, and the Rooms.

THE BAPTIST CHURCH, JARROW, requires immediately an efficient PASTOR. Salary, £100 per annum. Letters of application to be addressed to Rev. W. Walters, Baptist Minister, Newcastle-on-Tyne.

## WANTED immediately, a CERTIFICATED

MASTER for the BRITISH SCHOOL, Leominster, Herefordshire. Applications, with testimonials, to be made to Mr. Gamidge, Leominster.

A LADY of considerable experience requires an Engagement as LADY-HOUSEKEEPER, or COMPANION to a LADY, where accomplishments are not required.—Address, A. Z., Post-office, Hounslow, Middlesex.

APPRENTICE.—WANTED, a well-educated Youth about fifteen years of age. Apply to W. Butcher, Homoeopathic Chemist, 9, Spencer-place, Blackheath.

## TO DRAPERS.—A respectable YOUNG

MAN is open to a RE-ENGAGEMENT, in any position where trust and confidence would be required. Would not object to travel. Please apply to G. Moore, J. S. Smith's, Draper, Huntingdon.

## TO MALE DRAPERS' ASSISTANTS.—

FIRST HAND WANTED, of thorough business habits and decided Christian principles (Nonconformist), of at least four years' standing as member of a Church, for the Dress and Silk Departments, and occasionally to take the Centre of the Shop. A good window-dresser. Must be a thorough disciplinarian and capable of ensuring the respect of those under him. Address, with full particulars and carte de visite, to Brown and Sons, Torquay.

## TO DRAPERS' ASSISTANTS.—WANTED,

an ASSISTANT who is thoroughly competent to take the lead as SALESMAN in the Dress Department in a good Family Trade. One who has a knowledge of General Drapery indispensable. Apply to Emerson Cook and Co., Gainsboro'.

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## WESTWOOD PARK HOUSE, FOREST-HILL, SYDENHAM.

The Rev. H. J. CHANCELLOR having found it requisite to remove from Whittington House to more commodious premises, is prepared to receive a few additional Pupils. His present residence is pleasantly situated on the summit of Forest-hill, within easy reach of three first-class Railway Stations. The rooms are large and well-ventilated; and in fitting up the house, every attention has been given to the sanitary arrangements and water supply. His aim is to combine the freedom and comfort of a Christian Home with the discipline and advantages of a thorough Scholastic Training. References are confidently made to the Rev. S. Martin, Jas. Spence, D.D., Newman Hall, L.L.B., R. D. Wilson, M.A., W. J. Unwin, L.L.D., J. W. Todd, D. Thomas, B.A., &c.; Sir F. G. Moon, Bart., H. Fawcett, Esq., M.P., E. Hamilton, Esq., M.P., J. W. Buckley, Esq., C. Jupp, Esq., H. O. Wills, Esq., &c. Full particulars as to Domestic and Educational arrangements by post.

## NORTHUMBERLAND HOUSE, MARGATE.

The YOUNG LADIES of this Establishment RE-ASSEMBLE WEDNESDAY, January 27th.

## LINDOW GROVE SCHOOL, WILMSLOW, CHESHIRE.

This SCHOOL is healthily situated half-a-mile from Alderley Edge. Whilst every facility is offered to Boys for the acquirement of a Liberal Education a high value is put upon the cultivation of the understanding, on the refinement of thoughts and manners, on what is solid and permanent.

In the absence of authoritative inspection, careful scrutiny is invited in every department of the School.

JAMES WOOD, Principal.

## THE COLLEGE, LOWESTOFT.—SEA-SIDE ESTABLISHMENT.

Thoroughly First Class and healthy. A Home Pupils successfully prepared for the Middle Class and University Examinations. Resident Foreign and Classical and Mathematical Masters; also superior Visiting Masters. Terms 30, 35, and 40 Guineas, according to age. Principal, Rev. J. B. Blackmore. Referees: the Rev. J. Angus, D.D., M.R.A.S., Principal of Regent's Park College; the Rev. G. Gould, Norwich; J. J. Colman, Esq., Carrow House, Norwich; the Rev. C. Vince, Birmingham; Rev. F. Edwards, B.A., Harlow.

RE-OPENS on the 19th January, 1869.

MR. J. S. BARKER, B.A., receives TWO or THREE GENTLEMEN to prepare for Colleges or the Public Examinations.

Howard Villa, Scarborough.

## THEOBALDS, WALTHAM CROSS, N.

The Rev. T. OSWALD JACKSON'S PUPILS will RE-ASSEMBLE on WEDNESDAY, the 27th instant.

## SOUTH COAST, DAWLISH, PLANTATION HOUSE SCHOOL.

Messrs. S. and J. ALLEN, having at a considerable outlay greatly enlarged their School premises, have accommodation for additional Pupils. Their present arrangements enable them to receive a limited number of Parour-boarders. Pupils are prepared for the London University, and the Oxford and Cambridge Middle-class Examinations.

The proverbial healthiness of Dawlish, and its facilities for Sea-bathing, render it specially eligible for educational purposes.

The School will RE-OPEN on Monday, January 25th.

Terms, &c., on application.

## STROUD LADIES' COLLEGE, BEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD. Resident Foreign Governesses.

FIRST TERM, 1869, commences JANUARY 28.

Terms and references on application.

## DENMARK HILL GRAMMAR SCHOOL, near London. Principal:—C. P. MASON, B.A., Fellow of University College, London.

At the above-named School pupils of from Seven to Eighteen years of age receive a careful and thorough Education, and are prepared for the Universities, the Liberal Professions, or Commercial pursuits. The House is very large, and is surrounded by above seven acres of land, the greater part of which is occupied by the playgrounds and cricket-field.

The youngest pupils form a separate Preparatory Department. School will RE-OPEN on Tuesday, Jan. 19.

Attention is invited to the Division Lists of the Oxford Local Examinations. Prospectuses may be obtained at the School and of Messrs. Relfe Brothers, School Booksellers, 189, Aldersgate-street, E.C.

## NORTH DEVON.—BOARD and SUPERIOR EDUCATION at a Farm House, convenient railway distance from London.

A few Young Gentlemen will be carefully Educated for Commercial, Professional, or Agricultural purposes, in the family of a gentleman (Nonconformist) unusually successful in influencing the Young, and educating the neglected mind. The study of Modern or Ancient Languages, Music, &c., can be satisfactorily pursued.

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## STONEYGATE SCHOOL, near LEICESTER.

Mr. FRANKLIN receives Pupils at his long-established School. His boys have the advantage of homelike arrangements and care. The teaching is quite of the first class. Several Pupils each year pass the University local examinations. Reference may be made to the Hon. Justice Mellor, and to numbers of other gentlemen whose sons have been educated by Mr. Franklin. Terms Fifty and Sixty Guineas, according to age on entering.

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The NEXT TERM will COMMENCE on JANUARY the 25th. Prospectuses may be had on application to the Principal.

## ST. LEONARD'S-ON-SEA.—The duties of

HIGHBURY HOUSE SCHOOL will be RESUMED on MONDAY, the 25th inst. Vacancies for two or three Pupils in the Senior and Junior Departments. Delicate boys tenderly cared for.

For references and terms, apply to Mr. E. M. DILLON, M.A., Head Master, or to Mrs. Duff, Highbury House, St. Leonard's.

MESSRS. PORTER and STEWART beg to inform their friends that SCHOOL DUTIES will be RESUMED on FRIDAY, the 29th inst.

West Hill House, Hastings.



**NONCONFORMIST GRAMMAR-SCHOOL, BISHOP STORTFORD, HERTS.**

HEAD MASTER:

Rev. R. ALLIOTT, B.A., of Trinity College, Cambridge.

NEXT TERM COMMENCES on THURSDAY, JANUARY 21st, 1869.

Applications to be made to the Head Master.

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PRINCIPAL:—REV. W. H. GRIFFITH, M.A.

The Pupils are expected to RE-ASSEMBLE on FRIDAY, January 22nd.

Application for prospectuses to be made to the Principal or to the Secretary, Rev. J. S. Underwood.

**WILTON LODGE, TAUNTON.**—Select Establishment for Young Ladies. Conducted by Miss GRIFFITH, daughter of Rev. W. H. Griffith, M.A., Principal of Taunton Proprietary School.

The duties of this Establishment will be resumed on Friday, Jan. 22nd.

For Prospectus, address Wilton Lodge, Taunton.

**SYDENHAM. — GLEN LYON HOUSE, WEST HILL.**

MISS SYKES will re-assemble her Pupils on TUESDAY, the 26th January. Terms and references will be supplied on application to those parents who wish to secure for their daughters a sound and liberal education, with particular attention to their health and comfort.

Eminent Professors are in regular attendance. An Articled Pupil required.

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The above School was established in 1840, to give a practical commercial education, with Latin, Greek, French, Book-keeping, Commercial Correspondence, Drawing, and Music. This School has received a large share of patronage, for which Mr. MARSH desires to return his thanks. To meet the increasing demand for admission into the above establishment, New School Rooms, Six Class Rooms, Dining Hall, Lavatory, and Eighteen Dormitories, have been erected. Mr. MARSH is assisted by well-qualified English and French Masters. Prospectuses, with report of opening of the New School, and the Inaugural Address of the Rev. Charles Viney, of Birmingham, on application.

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The MRS. MACKENNA beg to announce that they intend opening, after the Christmas Holidays, a SCHOOL in Surbiton for YOUNG LADIES. They have taken a pleasant and healthily situated house, with spacious well-aided rooms. They will be happy to forward prospectuses on application.

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See Prospectus in "Evangelical Magazine," for January, 1869.

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The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

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By order of the Board,  
GEORGE SCOTT FREEMAN, Secretary.

Jan. 18, 1869.

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